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THE TRAINING OF THE WILL.

THE human mind is a wonderfully complex organism, having faculties and capacities closely related in their function and yet easily distinguishable as belonging to two different classes of powers — the one class perceiving, judging, imagining, and reasoning, and the other class feeling, choosing, desiring, and willing. The mind exercising the first of these classes of powers is called the intellect, and the mind exercising the second class of powers is called the will.

These powers or activities of the mind are closely interrelated — so closely that the exercise of one power manifestly affects the action of the others. The emotions or feelings rest upon the thoughts as a basis. Through the cultivation of the intellect, the feelings are strengthened and are thereby prevented from weak sentimentality or useless inaction. On the other hand, the heightened emotions may quicken thought or so overwhelm it as to almost wholly occupy the mind. Moreover, the choices of the will and the ability to act in the direction of the choices which are made, depend in a large degree upon the healthy action of both intellect and feelings; while the reaction of the resolute will upon all other activities of the mind is clearly manifest.

We can plainly see from the interdependence of these powers of the intellect and will that the training of no one of

them can be safely neglected, but that if either powers should have predominance in education it should be those of the will rather than those of the understanding. That the reverse of this is true is a matter of common observation. Our schools, both high and low, public and private, all emphasize natural knowledge and a culture of the intellect as the chief ends of education, to the exclusion of a knowledge of spiritual things and culture of the will. Nor is this erroneous idea of education and training confined to the schools. The world at large — including the family, whose interests would seem naturally to centre upon the affections — all seem bent upon the cultivation of the intellect alone. Brightness and acuteness of intellect, a good memory, facility of expression, ability to translate from one language to another, a knowledge of classic myths, the records and writings of men, and the details of physical science — all this is too frequently the end of education, which, to a large part of what is called the enlightened world, is only a means by which a living is earned or by which wealth and distinction are won.

To stop and ask ourselves how much of it all is useless in what is best of life here on earth, or how much of it will drop away from us with no trace of possession or being when shortly our physical senses are closed and the possessions of the understanding are brought down to the level of our loves, becomes not only a duty to ourselves, but to education itself, both in the school and in the family. The answer to the question may bring us to the task of reshaping the intellectual studies of our schools and of emphasizing that culture of the will which now has little place in the education of children anywhere.

The fact that the period included in the past few hundred years has been an age of intellectuality and that we are only just entering upon an age of rationality, probably accounts for the inclination of men in the past and in the present to unduly exaggerate the importance of mere intellectual attainments and to ignore moral and religious culture. Happily a new age has come and freedom and ability to think of spiritual things are given to men in larger measure than ever before.

With the highest ends of life before us and with hearts and minds open to influences from the new heavens, we should be able to raise the education of children to a higher plane, and give to all their faculties that training which will serve eternal as well as temporal ends.

Swedenborg speaks in many places of the formation of a new understanding and a new will which are united in regeneration. In other words we may be said to have two minds — a natural mind and a spiritual mind — a mind which by itself "reacts against all things of heaven," and a mind which in its form is heaven itself (see D. L. W. 261). We may believe that while the quality of these two minds is essentially different, their organization is similar; that is to say, there are in the spiritual and natural minds alike an understanding and a will having the same powers or functions. It is all important that we see clearly the relation which these two minds have to each other; for it is the action or influence of one upon the other which determines our fitness to enter heaven.

In the growth and union of these powers of the mind there are developed a new will and a new understanding in which natural thoughts, desires, and loves are subordinated to spiritual thoughts, desires, and loves. In this process of union and subordination which is slow and oftentimes painful, there are internal as well as external agencies at work. If it is true, as we believe, that man exists in the spiritual world at the same time he exists in the natural world, then from the very beginning of his existence, there is begun upon both sides of his being — upon the internal as well as upon the external side — the accomplishment of the great purpose of his existence in the world, namely, his preparation for heaven.

So it is that the Lord in His Infinite Mercy causes to be preserved in man, even from earliest infancy all states of innocence and charity into which he comes; and these states are not induced by the companionship and care of earthly friends alone. Indeed we may believe that the sphere of love into which the child comes in this world is as nothing in comparison to the spheres of love with which his soul is surrrounded in heaven, where the angels of the little ones do always behold

the face of the Heavenly Father. The sweet states of innocence imparted by angels who are nearest the Lord, as well as the later states of kindly interest and good will toward others, are preserved in the child for the sake of protection and regeneration. Well may Swedenborg say that this preserved remnant is a gift from the Lord — for it is the Lord in man helping him to withstand all the temptations of his life and serving as a means by which he may be born from above with a new understanding and a new will.

By this gracious provision of the Lord we see in some degree how mercifully the child is protected from the influence of wicked parents and guardians and corrupt surroundings. It is only when we consider these heavenly influences that we can reconcile the great differences of inheritance and external surroundings into which children come in the world. To supplement, strengthen, and extend these impressions upon the tender affections is the great work of parents and others to whose care children are committed as a sacred trust by the Lord. Whether they so regard it or not, whether their ministrations are wisely or unwisely directed, certain it is that every word and act of affection has an effect upon the children — an effect which serves to help them over the rough places of life in their heavenward journey.

During the earliest months of infancy, five or six according to some observers, there are no movements of the body except those which are automatic or instinctive. From the sixth or seventh month imitative movements appear — movements which may be involuntary at first but which soon become voluntary or intentional. Recognizing the strong natural tendency of children to imitate, and the direct agency of imitation in the formation of habit, we realize the importance of surrounding them with the best possible influences. What an effect for good would there be upon the tender affections and upon the habits of children if only harmonious colors, forms, and sounds were to come into contact with their senses during these early years, and the examples of human speech and action in their presence could be only those of wise thoughtfulness and pure-hearted love! Although such perfect surroundings

may not be continued, surely more may be done by parents and teachers than is generally done to keep from young children the debasing influences of untruthfulness, impurity, and selfishness.

During this formative period of the will, it should be borne in mind that however well it may be to give positive ethical instruction, there is no real growth or development of the will through instruction alone or even by the recognition and acceptance of high moral codes. "Love," says Swedenborg (D. L. W. 258) "which belongs to the will is elevated only by shunning evils as sins and by the goods of charity which are uses which a man afterwards performs from the Lord." Whatever standard of right or duty therefore we wish a child to have, or whatever ability we desire him to possess in doing right and in resisting wrong, it is necessary, before these much desired ends can be reached, for him to exercise his will in actual contact with others. In no other way can the choices be fixed, or a strength of purpose be secured.

Enjoyment or pleasure cannot be said to be the true end of life either for children or for men; and yet it is a means of growth as it is a natural accompaniment of right living. One may utilize the very faults of children in applying this principle. If a child for example has done a selfish act, he should be induced as soon as may be to do a generous one. Unconsciously he feels the difference between the states which attend these two essentially different acts. The contrast is emphasized when at a proper time — it may be at the sweet bed-time hour when good affections predominate — the difference is called to mind. The tendency to do generous acts becomes stronger as occasions are made for frequently repeating them. By repeated comparisons he comes to feel the difference in the kind of pleasure he experiences, and is led to make the wiser choice when two opposite courses of action are before him.

These good choices and acts are repeated until both the acts and the tendency to do them become a habit. So far it may be difficult to see how much of the child's motive in doing such acts is a selfish one of a desire for enjoyment or credit for good-

ness, or the unselfish one of a desire to do good. Much will depend upon the way his conduct is treated by those who have the care of him. If his generous acts are continually talked about and he is constantly praised for them, he may come to think that he is exceptionally good and his attention may come to centre upon himself even while his acts are directed to others. But if the generous acts are treated as if they were a matter of course, the habit of generosity and thoughtful attention to others will become fixed. His sympathies will be broadened and strengthened, he will come to look more and more to the good of others, and his heart will be more and more open to receive the Divine injunction to love the Lord supremely and his neighbor as himself.

There is we know a discrete degree between natural and spiritual affections, and yet there is a connection by correspondence between them, a knowledge of which may show us what natural affections should be most emphasized in children and how they and we may be led from one kind of affections to the other.

Obedience to authority is justly regarded as the foundation of moral life. It is as truly the foundation of religious life if it is treated as it should be treated. The authority of the father and mother represents to the child power — the power of truth and love. So far as such authority *is* the power of truth and love, so far will it be wisely withdrawn at the proper time, so that the child will become able to transfer his allegiance easily from his natural father and mother to the Lord and the church.

The exercise of parental authority should be begun early, before the child's impulses become fixed in habit and the vacillations of wilful caprice weaken his power of choice. This authority should be exercised at first to the extent of absolute control. During the early years of infancy the child's will is so dependent upon that of the parent that there is no conflict. No reasons at this time need be given for prohibitions or permissions, and up to a certain period, if the child has been properly trained, no reasons will be demanded. From the first, whenever authority is exercised, it should be

exercised in love, firmness, and consistency. Above all there should be no argument or strife between the child and those in authority over him.

If perchance the child has been improperly trained, and a requirement is met by opposition or wilful refusal to obey, no word need be said. He understands the requirement and no words will make it plainer to him. Wait for the state of relaxation which is sure to come, and obedience will follow. It is often a parent's or teacher's impatience in delay that prevents the real accomplishment of his wish. He may even attempt to "break the will" of his stubborn charge by punishing him into submission. Whether, under such circumstances, the child obeys in act or not, his mind — his real self — does not obey and harm rather than good is the result. In obedience, as in generosity and friendliness, we should not fail to lead the child to see the difference between good and evil by a comparison of states. When the hard feeling of opposition has passed by and he has yielded quietly and gladly to authority, the warmth of approving love from parent or teacher will gladden his heart. The difference between his happy and unhappy states will be strongly felt by him, and by recalling the contrast he will in future obey more easily. Moreover the increased respect which the child has for the parent's authority will lead him later to respect Divine authority, and sentiments of filial duty and love will help him to become united to the Lord.

But the child should not always be under the restraints of personal authority, that is, he should not be made to feel at all times its binding force. As much wisdom is required sometimes in withholding authority as in exercising it. To hedge in the child's acts by constant restrictions and directions, weakens his will and deprives him of valuable means of moral growth. As far as possible, that is as far as safety will permit, his freedom of choice and action should be respected. Especially in the minor details of every-day life may self-direction be largely left to him. He should early be self-reliant in doing his regular work in or about the home, in keeping clean his body, in putting away in proper order his playthings and

clothing, and in being prompt at meals and school, in getting up in the morning, and in going to bed.

These are his duties and he should early come to feel that they are as much a part of him as are his hands or feet which are made to do them. If he has not been trained aright, that is, if the mother or father has done what *he* should do, or if he has done them only when reminded or coaxed, then may the struggle between parent and child be a hard one and much time and patience will be required to overcome the bad habit and to fix the good one. Let the main issue in the struggle be clear in the parent's mind. It is not cleanliness, order, and health — important though these be — so much as training the will to self-direction and self-reliance. All this leads to self control in refraining from wrong or unworthy actions, especially in all matters relating to honor, justice, and truth. A child of almost any age may be led to know the difference between justice and injustice, between truth and falsehood, and between honor and dishonor.

Constant practice in accordance with this knowledge is of the greatest importance in training the will for the work it has later to do, not only in withstanding the temptations of the world, but also in effecting self-abnegation which is involved in regeneration. In childhood therefore when so much is done by actions in the formation of habit, let self-control be promoted by all possible means, especially in resisting a tendency to deceive. The child is to be tried and trusted until confidence is misplaced, and after proper discipline he is again to be tried and trusted until he is able, and glad because he is able, to do nothing about which he would not be willing to have his parents or teacher know. Here again will the contrast in the child's states help to strengthen him in resisting the temptation to deceive, and here again also will a knowledge of the great purpose of self-control sustain parents and teachers to be persistent and patient to the end.

While all this is being done by outward means in the formation of good habits, we cannot fail to perceive signs of internal change and growth. It does not need Swedenborg's assurance to convince us that the sweet influences of celestial

angels, which keep the infant in a state of innocence (A. C. 5342), are withdrawn when childhood's love of knowing becomes manifest, and that the spiritual angels then help to nourish that love of the child. In response to these indications of the child's development, he is instructed in various ways according to his needs, and in selecting the subjects of knowledge the wise parent does not neglect to provide such knowledge of the Lord and His Word as can be understood and received.

And now in the latter part of childhood's period, the mind is further seen to develop a desire to understand what he before only desired to know from his senses or from being told. He no longer accepts a fact or principle without seeking causes and reasons, and as his rationality increases he becomes more and more free in his opinions and in his expression of them. The parents' counsels and directions which were once obeyed implicitly are now followed impatiently, and then only perhaps when he clearly sees the reasons for them. Expressions of opinion strangely differing from that of his natural advisers are occasionally heard from him. Even the truths of the Word which he once accepted without question may be doubted by him or looked at with sceptical scrutiny. No undue alarm should be felt at these signs of independence and scepticism. They mean only that the dependence of childhood is passing away and the freedom of manhood is approaching.

Yet it cannot be denied that this period between childhood and manhood is a very trying one and in some respects dangerous. As the child's mind develops in rationality, he should be given greater freedom of choice and independence of action. Reasons for requirements should now be given him and his opinions should be respected. His erratic expressions of independent judgments should not be taken to mean that he is permanently set against the teachings of his childhood. They are only the expressions of untried freedom, and frequently are but efforts to break loose from the leading strings of parents. As such they may be tolerated or met by reasons for a contrary opinion. Above all, these independent ex-

pressions of belief should not be too summarily checked or derided, lest the youth become fixed in his negative state and what was only a temporary protest against personal authority becomes a permanent denial of the truth. While it is true that the youth in his investigations and reasonings may come into a negative state of unbelief, it is also true that by the same processes he may come into an affimative state, with a belief firmly grounded in principles.

Meanwhile the youth comes to the age of manhood, when he desires to become wise in the truth which he before desired to know and to understand. This is the last or crowning step of the conjunction of the will and understanding (see D. L. W. 404). To apply the truth he has to some useful service is the predominant affection of this stage, and his life's work is to bring this service to the highest degree of usefulness to others. Such usefulness cannot come from the natural mind — with its ruling loves of self and of the world — but from the spiritual mind with those natural loves subordinated to the spiritual loves of the Lord and of the neighbor. The understanding of the spiritual mind is formed by instruction from the Word and preaching. The new will is formed by obeying the commandments and shunning evils as sins.

In training the will to do its part of the work of regeneration four conditions of the mind conduce to efficient success, viz. :

1. The power of the mind to recall or reproduce states of innocence formed during infancy.

2. The freedom and power of the will to explore its own quality.

3. The freedom and power of the will to form and choose motives to action.

4. The freedom and power of the will to act according to the chosen motive.

The first of these conditions we have already considered. No estimate can be placed upon the great use of the mind's power to recall in temptation the innocent impressions of infancy and thereby to turn itself toward the better of two alternatives of choice and action. To facilitate this great

power for good we do well to associate with infants and little children, knowing that contact with their states of innocence will bring us nearer to our own early states.

The quality of our acts is measured by the prevailing or ruling motives which control them. Progress or retrogression in spiritual life is measured by the same standard. It is plain to see that no evil motive can be eradicated or changed until it is seen. The power therefore to look within and behind our deeds to discover their controlling motive, is given to every one and the duty to do so should be unquestioned. The question how often and when this self-exploration may be made will depend upon our own states and peculiar trials. It is safe to say, however, that it may be made to some extent each morning when we pray for strength to meet the struggles of the coming day; and each night when we ask the Lord to bless what we have done in the day that is past. After each great stuggle also, whether we have been victorious over evil or not, we would do well to pass in review our real motives for what we have done or said.

In our own case as in that of children the comparison of states of feeling attending essentially different acts will help us in the future to choose wisely the better of two alternative courses. Motives of conduct are not simply reasons for doing or not doing certain things. They are reasons accepted and approved by the will. That the will has this power is shown by the fact that it may make a choice directly in opposition to the judgment of the intellect. Motives therefore may be said to be created or formed by the will, and if they are formed by the will they may be reformed or changed. Not only is this true of individual acts but in general the predominant motive, or ruling love, may be changed by successive efforts of the will.

The law of growth and development of the will by exercise in action, which is found so important in the training of children, is equally important for men. The good affections, emotions, choices, and desires grow and become a part of the man only as he applies them in life. It is for this reason that a man may weep over the wrongs displayed in realistic novels

or upon the stage, and be the veriest wretch in his relations to others.

There should be self-compulsion therefore in applying to our daily work and to all our relations with our fellow men the principle of resisting every selfish or worldly impulse as it is seen, and in attributing to the Lord whatever of good to the neighbor we may do. This is confessedly a high standard and few of us can reach it fully. Self-exploration and self-compulsion faithfully followed involve sacrifices which are hard for the natural mind to make. This is particularly the case at first, but as we go on — that is, as our spiritual minds grow — we begin to realize the promise held out by the Lord to those who would take His yoke upon them and learn of Him. Our souls grow more and more restful as we take the yoke of His love upon us, until we feel that His yoke is indeed easy and His burden is light.

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IT is believed by many that to renounce the world and to live in the spirit and not in the flesh is to reject worldly things, which are chiefly riches and honors; to be continually engaged in pious meditation concerning God, concerning salvation, and concerning eternal life; to spend one's life in prayer, in the reading of the Word and pious books, and also to afflict one's self: but this is not renouncing the world; but to renounce the world is to love God and to love the neighbor; and God is loved when man lives according to His commandments, and the neighbor is loved when man performs uses. In order, therefore, that man may receive the life of heaven, it is necessary that he should live in the world, and in offices and business there. A life abstracted from worldly things is a life of thought and faith separate from the life of love and charity, in which life the principle of willing good and doing good to the neighbor perishes. — *Swedenborg*, "The New Jerusalem and its Heavenly Doctrine," 126.

SELF-RESTRAINT.

One who examines the writings of scientists, moralists, or even of theologians to find concise definitions of evil which he needs to shun to be a man, in the true sense of the term, is met with disappointment. The subjects of ethics and moral philosophy are enveloped in profound uncertainty. Learned phrases there are in abundance, but when their pretentious sentences are probed for real, practical maxims, they are found wanting. Herbert Spencer has something to say of Egoism and Altruism, and while balancing the one against the other, and finding good things in each, is unable to deduce any practically helpful teaching. One of his conclusions is that the "pursuit of individual happiness . . . is the first requisite to the attainment of the greatest general happiness." (*Data of Ethics*, p. 190.)

Professor Alexander, of Columbia College, in a recently published little book, says that "what is right is determined by the custom or habit of the people. There is no general recognition of an absolute right and wrong." "Self-love or Egoism," he says, "is a far broader conception than that of duty."

Professor Muirhead in his "Elements of Ethics," published this last year (1892), says that "love, in its purer forms, is commonly thought to be an altruistic emotion, having for its object the good of the loved object. Yet it may on occasions take forms into which the good of the loved object does not enter as an element."

Other writers there may be with whose works I am not familiar who have succeeded better than those above quoted in enunciating the quality of the self-life. I think, however, that it is true as a general proposition that the so-called wise men of the world are strangely ignorant of the true nature of evil and of the processes of its removal. The efforts of the most advanced schoolmen are at best blundering attempts to grasp the nature and origin of evil.

Disappointed at the meagreness of current thought on this vital subject, the devout Christian must still acknowledge the hand of Providence, and believe that the eyes of the world are temporarily holden, like those of the disciples of old, that they may not prematurely know their Lord, and thus be injured by too sudden a disclosure of truth. The believer in Revelation looks up from the crude moralisms of earth, with longing eyes and prayerful heart to the Divine for guidance. The unsatisfactoriness of man's teaching serves to increase his craving for sure, Divine instruction. For that purpose was the experience of disappointment given. By the side of the chaff the wheat seems all the more valuable. Some of us have been blessed all our days with the knowledge of a perfect philosophy of spiritual things — with a perfect philosophy because it has been revealed from heaven — and yet we scarcely realize the value of these precious truths until we view them in contrast with the vaporizings of earth. How simple our teachings are on this subject of evil and of the self-life; so simple are they that we are wont to suppose that all must know them, and that we are indulging in truisms to repeat them. The world does need them; the world is ready for them. If we can state them out of love for the world freed from the contamination of the self-life, infilled with the Lord's life, the world will accept them as His truth.

The problems of life, of good and evil, of God and man are not so difficult to understand as the vain wrestlings of human philosophers have striven to make them. Man himself has raised the obscurity about spiritual subjects, like the dust from the streets, and it temporarily hides the sun.

The Infinitely good Father could not and did not create a personal devil to share His kingdom with Him. Evil originates in man from the abuse of something in himself which was not at first evil. This abuse was possible from the fact that man was endowed with freedom. There is a good egoism and a bad egoism. The good egoism is self-life subordinated to altruism or the love of others. Bad egoism is self-love dominating altruism. Self as a servant is in its proper place and performs uses; self as a master, usurping the functions of the

Lord in the soul, works mischief and misery and is the cause and root of all evil. There being a good and bad egoism, altruism can harmonize with the good egoism, and so we have a perfect, homogeneous man.

By an equally simple process we see how we become possessed of our evils. Just as the African inherits from his ancestors the color of his skin; the Jew his peculiar stereotyped features known the world over; the dipsomaniac his love of drink; the insane man his taint of mental unsoundness — so do we each inherit the tendency to sin from our parents. Not their absolute sins, for then we could not escape condemnation therefrom; but a predisposition to sin, transmitted from the actual sins of by-gone ages, which predispositions, nevertheless, under Providence, we are free to resist, and for which we are not held accountable so long as we do not indulge the same. Physical and spiritual laws are in harmony. We come into the world inwardly predisposed to a bad egoism, or to a thoroughly selfish life, just as we come into the world impregnated with the physical seeds of ancestral disease. Our life, our mature life, is a sinking down into and gradual absorption of the life of the bad egoism; or, a rising up out of selfishness into a heavenly egoism and true altruism by the mercy of the Lord. In either case we are never totally divested of our first or bad egoism. It was our natural starting-point. To blot it out would be to blot out the beginnings of conscious life. The egoism of the angel, equally with that of man, in itself considered, is bad, because no egoism is good apart from the Lord's life, which alone is the true altruism. So it is written that the "heavens are not pure in His sight."

Self-restraint is a tremendous and unending work stretching from earth to heaven and extending on to eternity. With the good after death the struggles and painfulness of the labor is over, and self-restraint loses all its sadness, becoming a privilege and a conscious blessing.

The Apostle Paul saw the hatefulness of the bad egoism we are to combat on earth. At the head of his enumeration of evils stands self-love as the captain of the black band.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy. (2 TIM. iii. 2.)

In deeper and more pathetic tones the Saviour of the world voices the law of our spiritual being:

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. (JOHN xii. 25.)

The very life, the very egoism that we lose on earth, is kept unto life eternal. Self-love, that is, the heavenly egoism, becomes purified and sanctified by conjunction with the Lord, by being infilled with His love, and so even it lives forever.

In entire harmony with the teaching of the Divine Word, and in contrast with the vague theories of men, Swedenborg sums up the true ideas of the self hood and sets clearly before us the momentous theme. He says:

No one can see the temple of wisdom who believes himself to be wise, still less he who believes himself to be very wise, still less he who believes himself to be wise enough, and less still he who believes himself to be wise from himself. It is genuine wisdom for a man to see from the light of heaven that what he knows, understands, and is wise in, is as little compared with what he does not know and understand and in which he is not wise, as a drop to the ocean; and so almost nothing. (T. C. R. 387.)

The primary [reason] why the angels can receive so great wisdom is because they are without self-love [the bad egoism], for so far as any one is without that love, so far he can grow wise in Divine things; it is that love which closes the interiors to the Lord and heaven, and opens the exteriors and turns them to self; for this reason all those with whom that love rules are in thick darkness, howsoever they are in light as to things which are of the world. (H. H. 272.)

He says in another place:

Man cannot be admitted into heaven until he acknowledges at heart . . . that whatever is from himself is nothing but evil. . . . Man cannot be in humiliation, consequently cannot receive the mercy of the Lord . . . unless he acknowledges that from himself there is nothing but evil, and that all good is from the Lord. (A. C. 5758.)

And still again:

Regeneration means nothing else than that the natural shall be subjugated so that the spiritual shall rule. . . . Hence it is evident that in order that a man may become spiritual, the natural, so far as willing is concerned, must become as nothing at all. It is to be observed, however, that the old natural must become as nothing because it has been formed of evils and falsities; and that when it has become as nothing, man is gifted with a new natural. (A. C. 5651.)

Such a spiritual philosophy as this is beyond price. Words cannot express the gratitude that we feel when our hard natures are softened by it under the influence of the Divine love. The spiritual part of our minds tarries lovingly before the vision of the true end and aim of our creation. The self-life is to become as "nothing at all." We know that it is right that it shall become quiescent; we want it to be so; and with the help of God we purpose that at some time it shall be so.

So far we have thought of this mainly as a spiritual law. If we see it only as a spiritual law there is danger that it will remain a theory with us, and that it will not take powerful hold on our natural lives. The fact is that the spiritual law of the selfhood enunciated by Swedenborg is a universal law — as applicable in its degree to earth as to heaven; as true in business and profession as of the cultivation of spiritual character. I do not mean to say that the most heavenly-minded men are the most successful in a worldly sense; but I do mean to say that to become successful even in a worldly sense man must in some measure and for some motive control himself. He must overcome something of his natural aversion to work, he must restrain to some degree his appetites and passions, and must study and pay some attention to the rights and desires of others, or that man is a failure, even in the eyes of his fellows. In other words, I mean that selfishness is essential foolishness; and that it is essential foolishness because it is a direct and serious violation of the eternal law of the universe. I believe that selfishness can be shown to be folly even to the worldly-minded.

The great-hearted, quickly-perceiving Phillips Brooks saw this truth, and said it in his last sermon in Appleton Chapel (*Harvard Monthly*, Feb. '93, p. 182):

> What folly it is to be selfish! It is one wheel out of the vast engine unbelting itself from the great shaft, untoothing itself from all its brother wheels, saying: "I will spin my own music. I will not be obedient."

If we can show to the natural reason of our children, of the young people in our churches, to the well-disposed everywhere that self-restraint is a necessity in this life as well as in the life to come, they will practise it more readily; not merely because it is expedient, but because it will become to their minds a part of the order of the universe. The operation of the natural principle will serve as a basis, and as a confirmation of the truth, of the reasonableness, of the wholesomeness, nay of the beneficence of the spiritual law: "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." The universality of the law will be fresh and penetrating evidence of the boundlessness of the Heavenly Father's love. Self-restraint will then at once begin to lose its hardness as an irksome duty and will become more and more of a privilege and an opportunity for receiving the pure Divine life — the only life. The wisdom of the angels is based upon the daily and almost momentary realization that of themselves they are only evil. They love thus to know their own weakness that they may feel the Infinite greatness of the Lord. "The wrath of man shall praise Thee." Even the selfishness of man demonstrates its own limitations and its own need of regulation.

The world is full of illustrations of self-restraint. Follow the surgeon into the bed-chamber where he is about to perform an operation to remove a limb. The patient is apprehensive; at the last moment begs and entreats that the limb may be spared. How does the surgeon learn to rise above this importunity? By looking forward to the permanent benefit to come after the days of suffering are over. Pitying emotions do not swerve him, because he controls himself.

The man who at heart is full of kindness must and does restrain its momentary outburst, and appears as cold and relentless as the knife he holds in his hand; and all this for the good of the neighbor. If self were not held in check by a steady hand the neighbor could not have been helped.

In popular estimation no profession so freely acts out its selfish desires as that of the law. The truth is that there is no calling wherein the yielding to one's own or one's client's selfishness is more hazardous and more fatal than in this. The lawyer who does not avoid excess of statement, curb his vindictiveness, and at least outwardly control himself, deprives himself, perceptibly even to himself, of his ability to clearly see and state the facts and principles that best subserve his clients' interests and his own reputation.

In commercial circles it is frequently said that benevolence and business cannot be commingled. The remark is often cited as sustaining the hardness and selfishness of our business methods as now conducted. To some degree the criticism may be just, but is not this a fairer interpretation to urge: The successful merchant sees and knows that he cannot truly judge unless he curbs his impulses, and that the moment he allows his judgment to be disturbed by strong appeals to his sympathies, financial disaster results. The man of the world practically distinguishes between the duties of his calling and eleemosynary appeals. He sets up a danger signal over his feelings because his worldly experience has taught him self-distrust.

Miss Call, in her little book entitled "Power through Repose," forcibly illustrates what control of self will do for the body. Muscles, nerves, and health are all benefited by resisting selfish activity. She tells us of "the intense egotism that often comes with nervous prostration," adding that "the more 'I,' the more nervous prostration." (pp. 72, 73.) These physical facts prove the healthfulness of the universal law we are considering. Egoism accompanies physical disease and is the frequent cause of it; just as it is the cause of sin, which is the spiritual counterpart of disease.

The same principles are operative in the educational field.

American children, and especially girls, frequently are obliged to abandon their studies, because they allow themselves to be actuated by ambition to excel their fellow-students. Ambition is but a type of self-love. Studying for use to fit one's self for definite employment is not ordinarily injurious to health. Heaven flows into such application, and the mind works freely and without worry or agitation. Let egoism enter and we have strain and turmoil racking mind and body. Studying for marks is studying for self; and acute educators, celebrated only for natural acumen, condemn such an aim as subversive of the best interests of the pupil and of the community.

Selfishness poisons everything it touches. Manners outwardly elegant, accompanied by self-consciousness, fail to please. The lack of genuine thoughtfulness and kindness emits a coldness and chill that cannot be disguised, and though there may be a certain outward beauty of poise and conversation, it is the beauty of the icicle which is admired only at a distance. Heavenly warmth is not there and egoism cannot produce it.

No actor or speaker can stir the hearts of his hearers until he forgets himself. In ordinary conversation the moment we begin to think of the impression that we are making, our words lose their life and fall flat upon our hearers.

Egoism, as Swedenborg tells us (D. L. W. 361), is harder to eliminate from what we write than from what we say. What we write we deliberate and labor upon; the body has more to do about producing the written than the spoken word. What we say seems to float out of our mouths spontaneously; our breath mingles with the air of heaven and is lost in the great ocean of the atmosphere. We write with physical labor, while speech like the boy's whistle seems to whistle itself. Egoism is the curse of our literature. It buries more books, and disappoints more readers, and crushes more authors than all other causes combined. Did you ever write any article that seemed to you particularly fine? Lay it aside for a few months until the thought cools, and the pride of composition dies out; then re-read it, and you will wonder how you were ever guilty of composing such stuff. An article is always im-

proved by striking out all sentences that at the time evoked the greatest self-satisfaction. Literature is subject to the same law that rules in man's regeneration. Display of rhetoric, display of learning, communicate no more warmth to the hearer or reader than grave clothes do to a corpse. Self kills what a man writes as well as the man himself.

Selfishness can be eliminated from our writings only after most prayerful and persistent efforts to say only what the Lord's life within us would have us say solely for the sake of use. If truth comes forth from the love of others it will shine in its own beauty — with the beauty of holiness — which like the naked form of a little child far excels the beauty of any garments made by human hands.

In trying to conquer the selfishness of the affections by snbmitting one's heart to the Lord when we take up our pen to write, care must be taken not to fall into the extreme of mere inspirational writing, which is illogical, disconnected, and not properly arranged for easy understanding. Incoherent sentences and ideas impose additional and unnecessary labor upon others in disentangling the jumble of ideas, and so inspirational writing may be selfish. The intellect must work as well as the heart. The intellect is to find the pure unadulterated truth, and arrange it as nearly as possible in its own order; then the heart, emptied of self-love, is to seize it and wield it as the Lord's truth, to be uttered for the good He would have it do.

The school-boy and school-girl bubble over with big words and fine sentences in their compositions; the college student has his more pedantic sophomoric effusions. Tenderly they are all to be dealt with; but cannot we enter here with our lesson of self-restraint, showing them how the very beauty of language is enhanced by simplicity and by a single-hearted regard for the truth and good that the writer seeks to convey?

I believe that the duty of self-restraint should be daily taught the young as a part of their moral training. The matter should be set before them as an important factor in their preparation for active usefulness in life, as a vital and essen-

tial element in their business education. All real education is based on self-control; it is the only education that lasts beyond the grave. The well-disposed of all ages can see that natural regeneration — for so we might term control of self for merely moral ends — is involved in every step of outward progress. The philosophy of this higher education can be easily taught and impressed upon the minds of youth, because they want to be useful in the world, and when this impression is once made, a natural basis is prepared to connect their minds and hearts with heaven; their moral purposes are made ready for guidance by spiritual aims; and all their thoughts and feelings are allured onwards and upwards towards their Lord and Master.

Many crimes have been committed in the name of religion — the best things are most subject to abuse. Self-restraint is no exception to this rule. Self-introspection is sometimes confounded with self-restraint, and morbid individuals are much injured by contenting themselves with thinking, imagining, and worrying about their evils. Such people suffer most because they do not restrain themselves. Self-restraint is not indolence but activity. Self-restraint has for its end and aim the good of the neighbor; mere self-introspection is satisfied with complaining at itself and enjoys magnifying its own evils for the very purpose of excusing itself from combating them. Mere self-introspection induces long drawn out misery to no purpose; self-restraint by decisive action ends torture and temptation, and at once ushers in a new and happy life. The sufferings of self-restraint are but temporary and are accounted of less and less importance, in view of the eternal gain to the soul. There is nothing discouraging or dejecting about genuine self-restraint, but everything is uplifting and encouraging.

Patient, rational explanation of the practical, living, ever-present dangers of egoism, as these dangers arise in the little duties of youth which their heads, their hearts, and their hands are learning to do, will initiate them into the usefulness and the happiness of self-forgetting service. Loving instruction of this sort will do much to dispel that fearful bugaboo of youthful life —

the sadness engendered by too continuously and monotonously dwelling upon the painfulness and struggles of a Christian life. The Heavenly Father does not place exceptional burdens upon His followers; "His yoke is easy and His burden is light." He rules the world as well as heaven above; His laws are as beneficent here as they are there. His ways are ways of pleasantness to all those who walk therein.

Self-restraint paraded before the young discourages; the discouragement comes from the parading, from the selfishness of talking of unselfishness. Self-restraint that is practised always encourages, because the life that is then given out is a happy life — the Lord's life.

We must admire in others what springs from self-restraint — all else is mean and unworthy. Even so do we become possessed of true nobleness of character. The altruism of Christianity is not only the true life, it is all the life there is, opening the soul to boundless possibilities of growth and development, into the very blissfulness of the Divine. If we but do His will we can say with Him from the very depths of our souls: "I know that His commandment is life everlasting."

Brockton, Mass. WARREN GODDARD.

"The man is in the love of self who despises his neighbor in comparison with himself, who holds him as an enemy if he does not favor him, and if he does not venerate and pay court to him. Still more in the love of self is he who on that account hates his neighbor and persecutes him; and more still he who therefore burns with revenge against him and desires his destruction. Such at length love to be cruel. . . . And where there are such evils there is also contempt of God and of Divine things."—T. C. R. 400.

THE BOOK DANIEL, ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING. — XII.

CHAPTER X. — THE VISION BY THE RIVER HIDDEKEL, — A MAN CLOTHED IN LINEN.

A NEW revelation is made to Daniel; the captivity is nearly ended, and it is revealed to Daniel, after he has passed through a period of mourning and fasting, "what should befall his people in the latter days."

The chapter opens with this statement:

> In the third year of Cyrus, King of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing and had understanding of the vision.

Daniel is again called by the name that was given to him at first by the prince of the eunuchs (chap. i.).

The vision now recorded is said to have been given in the third year of Cyrus, King of Persia. Cyrus was the deliverer of the Jewish people. He was a great conqueror, first overcoming the Kingdom of Media, and uniting it with that of Persia, and then subduing and bringing under his dominion several other nations of Eastern Asia, including Babylonia, and at the same time breaking up the old religious customs. Nearly all of Asia was thus subdued. Afterwards his son Cambyses conquered Egypt, which then became tributary to Persia, so that the latter became the most powerful kingdom of the East. There is much obscurity about the origin and history of Cyrus, but no doubt of the main facts above stated. In his character of deliverer of the Jewish people from their captivity to Babylon, he represents the Lord. The return from the captivity was not only permitted by him, but commanded by an edict. (See EZRA i. 1–4.) This was done, as some have supposed, in recognition of the services rendered to him by the Jews, and also that Palestine might serve to protect his territory on the West. The Jews hailed him as their deliverer when he entered Babylon.

The return of the Jews to Jerusalem was carried out by Zerubbabel and Joshua, the son of Josedech.

Cyrus is mentioned in Isa. xliv. 28 and xlv. 1–3:

That saith to Cyrus, He is my shepherd and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid.

Thus saith Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel.

In these passages Cyrus is called the "Shepherd" and the "Anointed," names which clearly refer to the Lord. In this prophecy of Isaiah, as in Daniel, he represents the Lord in His Divine Human life as the Saviour of the world. (See A. E. 298.)

Daniel understood the vision not as to its prophetic character and spiritual import, but in relation to the return from captivity, already decreed, which was to him a great deliverance for which he had constantly hoped and prayed; and also with reference to the restoration of Jerusalem and the rebuilding of the temple. Just previous to the vision Daniel mourned and fasted. He says:

In those days I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all.

This mourning and fasting was on account of the evil impending and the fear lest his people would be destroyed. In relation to the church and the individual man, it represents a full state of humiliation and a fear of damnation which precedes the manifestation of the Lord. The church mourns when the Lord seems to be absent, and she rejoices when the Lord comes again to reveal Himself anew as the Divine

Saviour and Redeemer. The vision which is now described in the succeeding verses — fourth and sixth — represents the coming of the Lord to restore the church and to reveal Himself anew, first as a Divine Man, the "Word made flesh," and then in the Word transfigured or glorified by the unfolding of its spiritual meaning.

Daniel said:

> And in the four and twentieth day of the first month as I was by the side of the great river, which is Hiddekel, then I lifted up mine eyes, and looked, and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body, also, was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

We are at once struck with the similarity of this vision to that of John, recorded in the Book of Revelation. This has no doubt been noticed by every attentive reader of the Holy Scriptures. It is commented upon by Swedenborg as follows:

> That it was the Lord who was thus seen by Daniel plainly appears from the Revelation, where He was manifested before John in a manner nearly similar, concerning which it is said: "And in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire. And His feet like unto fine brass, as if they burned in a furnace." (Rev. i. 13–15.) And again: "These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass." (ii. 18.) From the similarity of the description of the Son of Man seen by John in the midst of the seven candlesticks, and of the man clothed in linen, likewise of the Ancient of days seen by Daniel, it is evident that it was the Lord whom they both saw. His face being seen as lightning and His eyes as a flame of fire, signify the Divine love of the Lord; for the face with man is a representative image of the affection of his love, and especially so are the eyes, for from them the love shines forth, whence they sparkle as it were from fire. (A. E. 504.)

Now as to the nature of this manifestation it must be understood that the Lord does not appear to men or angels in His own Divine glory, but in a form accommodated to their state. He appeared before His incarnation, generally, in the form of an angel whose own individuality was laid aside, while he was filled with the Divine Presence, so that the angel himself knew not, for the time being, that he was not the Lord. (See A. C. 1925; H. H. 121; and D. L. W. 97.) Although it is expressly said by Swedenborg that it was the Lord who appeared unto Daniel, it must be understood, we think, that the man clothed in linen was an angelic appearance, according to the general teaching in the writings of the New Church. In the common version we read, "His body was like the beryl," but literally it is "like Tarshish," which is the country from which the shining gem called the beryl, supposed to be the chrysolite of the ancients and the topaz of the moderns, was obtained. The appearance of the man clothed in fine linen must be taken to represent the Lord as the Word in which He manifests His glory at His Second Coming. The linen, as the Lord's raiment, denotes the Divine Truth with which He is forever arrayed. The Lord is to be thought of objectively, but also as to His essence and quality, especially as to His Divine Love and Wisdom. These, as they are manifested to our human thought, are denoted by the wonderful appearances spoken of. The gold of Uphaz or Ophir with which His loins were girded; His body like the beryl; His face having the appearance of lightning; His eyes as lamps of fire; and His arms and feet like in color to polished brass — all these are significative of the good of the Divine Love, which is manifested in the Truth, revealing His glory.

In A. C 6135, where the above explanation is substantially given, it is also said:

> By Tarshish, as the rest of the body appeared, namely the middle of the body between the head and loins, is signified the good of charity and faith, for Tarshish is a sparkling precious stone.

The polished brass which shines brightly from the arms and feet is significative of the Divine Love manifested in good

deeds — the works of charity; while the eyes which shone as lamps of fire denote the Divine intelligence filled with love. Daniel saw this great vision as he stood by the side of the great river, the River Hiddekel. This river denotes the stream of Divine Truth as it proceeds from the Word and is seen by man in rational light.

Daniel says that he alone saw the vision. Others did not see it, because their spiritual sight was not opened. Who those were who were with him we do not know. It is probable that as Daniel was now advanced in age he did not go about without attendants. These men who were with him were affected, however, by this spiritual presence, so that they quaked and fled to hide themselves. Daniel himself was so affected by the "great vision" that there was left no strength in him. Then when he heard the words spoken to him he had fallen into a sleep with his face toward the ground. We have only to refer to the account of the Transfiguration to find a parallel to this scene. The effect of the near presence of an angel is to produce fear and trembling. Instances in the Old Testament are familiar. The spiritual idea is that when the Lord comes to reveal the light of Divine truth the effect is to produce a state of fear on account of the evil in the world. With the good, however, this is only temporary, for the Lord imparts strength to those who love Him. While man is in a merely natural state he is filled with fear at every manifestation which comes to him from the spiritual world, but as soon as the spiritual degree of his mind is opened he passes out of sleep, he awakes to righteousness, and is touched by the influence of the Divine Love.

The Christian world was in the stupor of naturalism when the truths of the New Dispensation were revealed. Swedenborg was struck with terror at first at the wonderful things that were revealed to him, but he was raised to a state of spiritual illumination in which he was kept under the Divine guidance. It is hardly correct to say that the Jewish prophet represents the Swedish seer, but there is an analogy here. Every servant of the Lord who, like Daniel, has kept the Lord's testimonies, is raised from the sleep of naturalism and

is strengthened by the touch of the Divine spirit, so that he can hear the Divine voice calling to His beloved to stand upon his feet. It was told Daniel by the Lord when He thus appeared to him that He had been with him from the first day that he had set his heart to understand and to chasten himself. The Lord is always present with every one who is in the effort to know His will and do it, but He does not reveal Himself fully to the man of the Church, or to the Church as a whole, until there has been a full period of vastation and humiliation. Without the effort to learn the truth and without sincere humiliation of the heart before the Lord, when evil is made known, there can be no spiritual elevation. Daniel had prayed many times to the Lord, he had desired light in the darkness, and now the Lord answered his words. As a prophet, Daniel represents at one time the Lord, as when he interpreted the dream of Nebuchadnezzar, but now he represents the man of the Church to whom the Divine Truth is revealed. All the prophets sustained this double representation, standing as representatives of the Lord when they taught and prophesied, and representing the state of the Church when they were in suffering and humiliation. Moses also in the Word has a similar duality of representation. And, indeed, the Lord Himself passed through two distinct states, one of humiliation on the human side of His life in which He "bore the sins of many," and one of Divine glory in which He revealed the will of the Father and was "mighty to save." In verse thirteen we read:

> But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the Kings of Persia.

This language is descriptive not of an earthly conflict but of a spiritual one. It relates to "war in heaven," that is, on the spiritual side and not on earth. The Kings of Persia simply represent and signify the forces of evil and falsity which make war against the truth. Michael represents an angelic society, which is in the acknowledgment of the Divine Humanity and from which Daniel derives strength. When

the Lord was tempted and suffered angels came and strengthened Him. (Luke xxii. 43.) This portion of the prophecy seems to point clearly to the Lord's Second Coming and Daniel's attitude represents a state of profound humility which will be the state of all who receive the revelations made to the New Church. He "set his face towards the ground and became dumb."

Then we are told: "And behold, one, like the similitude of the sons of men, touched my lips." It is said in verse ten that a "hand touched him," when he first saw the vision, and there remained no strength in him. By the touch of the hand is signified the communication of power. Here by the lips being touched is meant the communication of truth. Isaiah declares that his lips were touched with a live coal from the altar, which signifies that the prophet was gifted with a degree of inspiration by the communication of the Divine Love. Daniel's mouth was then opened and he spake and said unto Him that stood before him: "O, my Lord, by the vision my sorrows are turned upon me, and I have retained no strength." (Verse 16.)

The effect of the opening of the spiritual degree of the mind to the light of Divine Truth, is to render man's lower nature weak and to bring him into the acknowledgment that of himself he is altogether nothing. This confession which Daniel made is that of every humble believer in the Lord, when the truth is clearly manifested. And then new strength is imparted by a new communication from above. (Verse 18.) The form of the address to Daniel: "O man, greatly beloved, fear not: peace be unto thee, be strong, yea be strong" (verse 19), shows how those who are faithful to the Lord's teachings are conjoined to Him by love and made strong in their faith. In every new revelation and in every consequent elevation of the understanding to receive it, there is necessarily a resistance from opposing forces. The spiritual combats against evil and falsity in which man must engage do not cease with the reception of the highest truths, truths of a celestial kind; these truths cannot be ours, in fact, until the opposite falsities are removed, especially the great falsity

which would lead us to believe that we have knowledge or power from ourselves, or that we are wise or good from ourselves. The combat will go on until this false idea which is signified by the prince of Persia is overthrown. And then, when the Lord has "gone forth, lo, the prince of Grecia shall come." By the "prince of Grecia" in this passage we do not understand an antagonistic force or power. On the contrary, these words represent those who are remote from the Church, but who will receive the truths which the Lord reveals at His Second Coming. Greece has the same signification as the "isles," because of those who inhabited the islands in the Grecian Archipelago. "He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law." (Isa. xlii. 4.) John received a revelation from the Lord in the isle called Patmos which was in the Aegean Sea.

The last verse of this chapter contains a promise of the New Revelation and the teaching that those only will receive it who acknowledge the Lord in His Divine Humanity. What is said to Daniel here is said to those whom he represents, that is, those who in states of humility look to the Lord and desire to know the truth. To these He is constantly saying: "I will show thee that which is noted in the Scripture of truth." And of those in the heavenly societies who are especially in the love of communicating the idea that the human life of the Lord was made Divine while He was in the world it is said: "And there is none that holdeth with Me in these things, but Michael your prince." Michael, which means "like to God," represents, as before, those who are in this love and faith. "Michael and his angels fought against the dragon." (Rev. xii. 7.)

Brookline, Mass. Willard H. Hinkley.

IN MEMORIAM.

MRS. MARY ANN WARD, PASSED ON, MAY 13, 1893.

All the day long my thoughts, like birds at sunset,
Swift flying to the shelter of their nest,
Have sped beyond the veil that clouds our vision
To catch, dear friend, glimpse of your happy rest.

We know, and year by year as loved ones leave us,
We feel the sweetness of the wondrous truth,
That death is but the door to life unending,
Where fadeless glows the golden light of youth.

Here we oft say, "Farewell;" there, sweet and tender
Sounds the glad welcome from the angelic band,
Who swift on tireless feet, with loving greetings
Meet each new pilgrim to the Heavenly land.

"Eye hath not seen, ear hath not heard" the glories
That make so beautiful the homes of Heaven —
No pain, no sickness, perfect, radiant health,
Unfading youth, and deathless love are given.

Here, those who love you, those you love, will miss you;
Your empty chair, your vacant room will tell
Their silent story of a loved one absent,
The tender memory of a long farewell.

But there — O, wondrous change beyond comparing,
Unfettered, free from weakness, age, or pain,
No bounds to check your spirit's happy freedom,
Our seeming loss is your most priceless gain.

And we — we only linger here a little longer,
Till we too, hear the tender summons, "Come;"
And helping hands will lead us up the pathway,
To dwell forever in our Father's home.

Lancaster, Mass. Annie M. L. Clark.

THE CITIES OF THE WORD. — V.

VI. — THE FIELD AND THE CITY.

THE relation of the city to the field is a very peculiar one and yet one that is very readily understood. The student of the internal sense knows that the term city signifies doctrine, while the field around the city signifies the church. If therefore we find in the Word any sentence which is based upon a distinction between these two terms, or upon any relation of the two, it will be descriptive of the difference between the church and its doctrine, or of the relation of the doctrine to the church, or *vice versa.* If we understand by the term "church" the internal state of man's mind during his sojourn upon the earth, and by doctrine that section of his mind which is the product of his intellectual activity, we will have no difficulty in following the various thoughts here set forth.

The first relationship of doctrine to church is described in the cities in which Joseph stored up the grain of the fields. Here the picture is a clear and startling one. The thought is evident that what the church produces is gathered up and stored away for future use in the form of doctrines. Examine the labors of the church up to the present day, and you will find that it is a persistent gathering of grain from every field, and a storing thereof in every city available for such storage. Our vast libraries of theology wherein we find endless volumes of sermons and lectures, are storehouses where each sermon is a handful of wheat in the ear, gathered into a sheaf called a volume, bound with the author's name, to be taken thence some time and fanned until all the chaff is blown to the winds and a handful of good grain remains whereof bread may be made. This is the picture of the gathering of the wheat into the cities. (GEN. xli. 48.) Thus the doctrine or teaching of the church becomes a centre both for the intellectual as well as for the voluntary life of man. From each of these centres the life of the church gradually dwindles away into that realm whereof the boundary is so difficult to define,

namely, the realm of the non-church. A very beautiful description of this will be found in EZEK. xlviii. 15 to end.

Since a city is a doctrine, and as such occupies a central position in the church of its day and time, therefore it is that some very peculiar laws are found in regard to the cities thus located. It is a known fact that the religious thought of man has great influence upon what he does in life and what he leaves undone. In the superstitious churches and ages this was more sweepingly true than it is in our day of incipient rationalism and agnosticism. But even today, when we find men and women doing things that are a little out of their usual line of life and thought, we will find that there is some doctrine connected with it. In most cases the doctrine thus found is some dead mediæval thing, some tenet which has been handed down from the fathers, and for the obedience to which there is no rational ground. We are able to trace the doctrinal origin for very many happenings in the life of man, that is, we can measure to the city which is nearest the deed. Thus:

> Then thy elders and thy judges shall come forth, and they shall measure into the cities which are round about him that is slain: and it shall be that the city which is next unto the slain man, even the elders of that city, shall take a heifer which hath not been wrought with and which hath not drawn in the yoke, and the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley. (DEUT. xxi. 2–6.)

Thus there will be found, if matters be carefully weighed and measured, some doctrine city near the dead man always. But not only in matters of this kind is the city the centre from which the estimate of a deed is to be taken, but doctrine bears also other similar vital relations to man's life. Thus not only is the city an excuse for a thing done by consent of the intellect, but it is also a means of excuse and a remedy after a thing is done which involves the voluntary faculties. Therefore we have the long and otherwise unintelligible series of laws on the city of refuge. Any one who reads the peculiar set of laws concerning this city of refuge for the shedder

of blood and for the slayer of his brother, will be forcibly led into the recognition of this institution as one altogether peculiar to the Jews. No other nation of their day and time or of any other day and time, for that matter, had a permanent arrangement of this kind. There has generally been neutral ground in times of war, to which men of inimical forces could flee and be comparatively safe, but there never was such an institution as that of the cities of refuge.

If the reader will turn to the several long chapters descriptive of such cities, he will be nonplussed by the importance attached to them and by the excessive care with which every name is given and all the particulars recorded. (NUMB. xxxv. 10; JOSH. xx., xxi.; DEUT. xix. 13; GEN. xix. 20.) If it were not for the internal sense there would be no reason for this "exceeding care." For if the safety of the slayer of men is worthy of such infinitesimal care, one would expect that other more important institutions should be described with the same care; but they are not. For instance there is so little said about marriage that the student is astonished. Was it more important in the eyes of the author of the book, that the little life of the slayer should be saved than that His children should be instructed in regard to the most important of social institutions?

If the Word is a Divine Book, there must be reason for the importance attached to some things and the silence with which others are overlooked. Here it is that the science of correspondences gives its answer. It says that all the more interior principles, such as conjugial love as the basis and foundation of marriage, are indeed not given in the letter, they are given in the spirit. The more external principles are those which are given in the letter of the Word. Hence if we understand the term "city" to mean doctrine, it will readily appear that there are at all times in the church certain doctrines and sets of doctrines behind which the spirit seeks refuge in times of trouble and distress. Does not even a brief and casual examination of the doctrines taught, both in the old church and in the new, show that they are largely intended for those trying times when something in human nature has

been violated, killed, slain. It is in the time of the slayer that the city of refuge is requisite.

When the heart is lacerated with the grief of parting at death, what is the doctrine of heaven and of heavenly rest and peace but a city into which the troubled soul of the slayer flees? When the moral sensibilities are injured and the heart bleeds with the misery of human kind and the gross injustice rampant on the fair footstool, what is the doctrine of Divine Providence and of its secret but overruling power, but a city of refuge into which the anxious spirit can betake itself against the clamor of the avenger, of the man who mocks and laughs at things Divine and has such a cruel amount of apparent reason and justice for his strictures? Nor is it wrong that this should be so, for the city of refuge has the warranty of the Divine mandate. God himself has appointed these cities for him who has unwittingly violated the laws of truth, that is, who has unwittingly shed blood, for the word blood signifies truth in its vital sense. And any one who will glance over the doctrinal cities in which men live, and the crying need of comfort and consolation felt by the heart in its many and tried positions, will sense the Divine mercy in the establishment of so many cities of refuge for the shedder of blood. There is no other reason why these cities should be given so much prominence in the Word of God.

In an opposite sense this picture is also introduced in the Word. For almost all things have their opposite in the Word. Thus the comparative safety of man while he is in a state of doctrine is indicated, while in other places the danger of being estranged from the true doctrine is indicated by happenings outside of the city. Thus if man does not adhere firmly to what true doctrine teaches him his intelligence runs riot. Intelligence in the Word is always called a horse, hence this picture in all its vividness:

> And the winepress was trodden outside of the city, and blood came out of the winepress, even unto the bridles of the horses, by the space of a thousand and six hundred furlongs. (Rev. xiv. 20.)

For the mind that is not thoroughly indoctrinated is apt to make just this kind of work with the winepress of the rational man. It is for this reason also that a more thorough aberration of the mind from the truth of doctrine bears in its train the crucifixion of the Lord, wherefore He is also crucified outside of the city. (JOHN xix. 20.) But when the city signifies the false doctrine, as it does in many instances, then salvation lies outside of that city and danger lurks within. The general law for this is given in these words:

Thus saith Jehovah, he that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goes forth to the Chaldeans shall live, for he shall have his life for a prey and shall live. (JER. xxxviii. 2.)

Hence also the well of Jacob is outside of the city. (JOHN iv. 5.)

But again, if both the church and the doctrine is corrupt, then the manner of the danger only differs and is indicated by the difference made between the city and the field. Of this nature are the various spiritual dangers indicated in the following:

If I go forth into the field, then behold the slain with the sword. And if I enter into the city, then behold them that are sick with the famine. Yea, both the prophet and the priest go about into a land that they know not. (JER. xiv. 18.) Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat, for Jehovah hath spoken it. (1 KINGS xxiv. 11.)

Vineland, N. J. ADOLPH ROEDER.

THAT Jehovah has not any anger, is evident from this, that He is love itself, good itself, and mercy itself, and anger is the opposite, and also is a weakness, which cannot be imputed to God. . . . Evils are from man, but they appear as from God, and it is so said, to the intent that they [children and the simple] may learn to fear God; for fear must precede love, that in love there may be holy fear. — A. C. 6997.

THE PRESENTATION IN THE TEMPLE.

LUKE ii. 22–38.

IN the Jewish Church all the firstborn of man and beast were held as peculiarly sacred. In the opening verses of the thirteenth chapter of Exodus we find the earliest direct command respecting them, which is as follows:

> Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and beast; it is mine. . . . Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem.

In explanation of this command the Israelite was to instruct his son as follows:

> By strength of hand the Lord brought us out from Egypt, from the house of bondage. And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast; therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the firstborn of my children I redeem.

These words tell us clearly and unmistakably the origin of the specific command given to the Israelites respecting the firstborn. We are taught in the "Arcana," however, that it was one of the statutes of the Ancient Church that the firstborn were to be sanctified to God; but that, in the decline of that church, sanctification came to mean sacrificing, and the law concerning the redemption of the firstborn was given to the Israelites in order to prevent the sacrifice of their sons, as had become customary among the Gentiles. (A. C. 8080.)

The firstborn were redeemed by receiving in their place for sacred service in connection with the tabernacle all the males of the tribe of Levi from a month old and upward. (NUM.

iii. 41.) It was found through the enrolment made just before leaving Sinai, of which an account is given in the third chapter of Numbers, that the firstborn exceeded the Levites by two hundred and seventy-three, and it was provided that this excess should be redeemed by the payment into the sacred treasury of five shekels each. In NUM. xviii. 16, there seems to be a general command to redeem all the firstborn by such a payment, which Alford and others regard as superseding the earlier arrangement. Modern usage among the stricter Jews appears to confirm this view, the firstborn child now being redeemed only by the payment of money. (See an account of the customary ceremony in *Geike*, Vol. I., pp. 130, 131.)

The child was to be presented for redemption "from a month old" (NUM. xviii. 16), that is, as soon after a month old as consistent. The text of Luke would imply that the mother's offering, required to be made at the temple forty days after the birth of a man child (LEV. xii. 4), often afforded the opportunity of presenting the child for its redemption. The offering for the mother was a lamb, and a young dove or pigeon — the former as a burnt-offering, the latter as a sin-offering. In cases of poverty the lamb was not exacted, but another dove, or pigeon, could take its place. Hence Joseph and Mary brought a pair of doves, or pigeons, thereby indicating the poverty of the life into which the Lord was born.

The interior significance of redeeming the firstborn is clearly shown in the following from A. C. 8042 and 8080:

While a man is regenerating, he is led by faith in the intellect, or by doctrine, to faith in the will or life; that is, by the truth of faith to the good of charity; and when he is in the good of charity, he is regenerate, in which case from that good he produces truths, which are called the truths of good. It is these truths, which are the veriest truths of faith, that are meant by the firstborn. (A. C. 8042.)

By every firstborn of man among thy sons thou shalt redeem, is signified that the truths of faith are not to be ascribed to the Lord, but some other thing in their place; that this other thing is the good of faith, may be manifest from the consideration that the

firstborn in general signifies the good of faith, as above; but when it is said the firstborn of man among his sons, that it denotes the truth of faith. . . . That the good of faith or charity is this other thing, which is to be ascribed to the Lord instead of the truths of faith, may also be manifest from the consideration that the firstborn of the sons of Israel were not accepted, but in their place the Levites; and this was because Levi represented the good of faith, or charity. . . . The reason why the truth of faith viewed in itself without its good is not to be ascribed to the Lord, . . . or acknowledged to be from Him, is because no truth of faith has life in it until it becomes the good of faith; and the truth of faith becomes the good of faith by willing and doing it, n. 7835; when, therefore, it becomes the good of faith, then it is acknowledged by the Lord that it is His; for the Lord gives faith mediately by its good. (A. C. 8080.) (See also A. E. 725, and respecting the substitution of Levi, A. C. 3325; A. R. 17.)

The significance of the five shekels which seems to have come to be the universal offering for the redemption of the firstborn, is thus stated in A. C. 2959:

Remains are goods and truths stored up in man . . . wherefore they are also called therumah, or an offering up to Jehovah, and it is said that by them shall be the expiation of the soul. The reason why it is sometimes said that the shekel was twenty gerahs as in . . . NUM. iii. 47, and in other places, is because the shekel, twenty gerahs, signifies the estimation of the good of remains.

This is still further illustrated and enlarged upon in A. C. 10221, 10222.

If now we consider that in the general enumeration of the firstborn to be redeemed, as recorded in NUM. iii. 40, a large proportion were already grown up, while those afterward to be redeemed would always be presented in infancy, we may find a reason for the constant future use of the five shekels, of twenty gerahs each, instead of the Levites. It would be a substitution of that which represented the good of innocence, signified by the child, for the good of faith represented by the Levite.

Respecting the purification that followed childbirth we are taught as follows in A. C. 10132:

Because a lamb signified innocence, therefore when the days were fulfilled after childbirth, a lamb the son of a year was offered for a burnt-offering, and the son of a dove or a turtle for sacrifices. (Lev. xii. 6.) By a son of a dove, and by a turtle, in like manner as by a lamb, was signified innocence; by childbirth in the spiritual sense is signified the birth of the church, which is that of the good of love, for no other birth is understood in heaven; and by the burnt-offering and sacrifice from those things is signified purification from evils by the good of innocence; for this good is that into which the Divine flows in, and by which it purifies.

As in our spiritual experience we bring forth, or realize, this good of love, we need to be purified of the tendencies to self-exaltation and self-appropriation that are very sure to accompany it, and to seek with innocent humility to look to the Lord and acknowledge Him as the Source of the new life — the new good — that has come to us. The penitent thought is the sin-offering, the innocent feeling of humility, the lamb of the burnt-offering. If we have not the latter, but yet will accept and cherish the humble thought that the good is the Lord's, we bring the second dove instead of the lamb.

In Simeon and Anna we have very plainly represented the remnant — the open-minded and open-hearted few who have always stood ready to welcome the Lord at every new advent He has made, lovingly embracing the fuller revelation of His truth and goodness thus brought.

They also represent our individual states of openness of intellect and affection to the new perceptions of truth and good that come to us in the progress of our regeneration.

Simeon, which means "hearing," signifies "faith in the will" (A. C. 3869), or an openness to see the truth and a willing readiness to follow it, or, more properly, an openness to see the truth, which is made active by a willing readiness to carry it into the life.

The same is shown in the statement that it had been "revealed to him by the Holy Ghost that he should not see death before he had seen the Lord's Christ."

States of willing obedience are states of revelation, ever pointing to fuller unfoldings of the Divine wisdom. (See John vii. 17.)

Anna, which means "grace" or "favor," represents our openness to be reached by the Lord's goodness. As a prophetess she describes the state in which men can be led and taught, especially by concrete manifestations of that goodness. As a widow, she signifies a state in which there is a longing after good, but a failure to realize it through separation from the truth by means of which it only can be attained. (See A. C. 9206; A. E. 768.)

This is further shown in what is said of her age and her service in the temple. Fourscore and four years describes states of temptation leading to conjunction. (See A. C. 7284 and A. E. 532.)

Fasting denotes "an unhappy state, when good is no longer conjoined to truth" (A. C. 9182); and "a longing to learn the goods of faith." (A. C. 9050.)

To such states the new revelation of truth is thankfully received, as indeed "good news," and joyfully communicated to "all them that look for redemption in Jerusalem" — to all the things within us that long to be liberated from the bonds of evil and falsity.

Yarmouth Port, Mass. W. H. MAYHEW.

INNOCENCE and peace walk hand in hand. . . . Angels when they are in a state of love are in a state of peace. . . . The case is similar with a man who is being regenerated; when there is conjunction of good and truth in him, as is the case especially after temptations, then he comes into a state of delight from heavenly peace. This peace is comparatively like the morning or dawn in spring, when, the night being past, from the rising of the sun all things of the earth begin to live anew, an odor of vegetation is diffused from the dew which descends from heaven, and the mild vernal temperature gives fertility to the ground, and also infuses gentle pleasure into human minds; and this because morning or dawn in the time of spring corresponds to the state of peace of angels in heaven. — H. H. 288, 289.

OPEN LETTERS.

Editor of the New-Jerusalem Magazine:—

Dear Sir: In the Biography of the late Rev. Dr. R. Tafel, published by the Rev. L. H. Tafel in your Magazine for April, 1893, and in other New-Church periodicals, the late Mr. J. G. Mittnacht's name has been touched upon and blame has been attached to it, implying that through his opposition to the distinctive New-Church Baptism the progress of the New Church in Germany had been interfered with, and the German New Church was in consequence left in a worse chaos than before.

This accusation has already been refuted by Miss M. Mittnacht. A reply from the German Swedenborg Society might appear superfluous, but our total silence would probably be construed as a proof of the "chaotic" state of the New Church in Germany, wherefore we pray you to give room to the following.

With regard to the distinctive New-Church Baptism we beg to differ from the Rev. L. H. Tafel. In our quality of laymen we consider ourselves neither able nor are we willing to enter into any dogmatic disputation upon the subject, but we simply content ourselves with the fact that Swedenborg has not been baptized in the New Church and that he has even received the Holy Supper from the hands of the Lutheran, Rev. Ferelius.

Our object is not to dispute; but our duty calls us to protect our beloved Mittnacht's memory, which is violated by those who accuse him of having devastated the New Church in Germany. We are entirely convinced that the Baptism conflict has been provoked by the Rev. Dr. Tafel through his persistency in pointing out a doctrine which had heretofore been almost unknown on this Continent. Thus Mittnacht was forced to make a declaration also of his views, and if perturbance followed in some minds, it is, to our opinion, not Mittnacht who was to be blamed.

Mittnacht's views were generally accepted. Of the "hail-storm striking the fair ripening grain," which L. H. Tafel speaks of in the "Neukirchenblatt," we have observed no signs. On the contrary, just during the following two years there was an active and cheerful development of New-Church life throughout Germany, owing to the indefatigable efforts of Mittnacht.

The retrogression later on has no relation whatever with the question of Anabaptism ; it has been chiefly caused by the mistake made in the choice of the first minister, by the large distances (members being dispersed all over Germany), by the scanty material means of members, by the hostility of the State-church, by the non-independent spirit of our people, and also by a certain want of zeal in assisting the grand work of Mittnacht.

In America the circumstances are very different, hence the great progress in the development of the external church, which might have been quite the same without Anabaptism. We refer to Switzerland, where the general conditions are more favorable for the spreading of the New Church than in Germany, and where the Schweizer Neukirchenverein has been steadily progressing, although it is well known (but the Rev. L. H. T. seems to ignore this) that the late Mr. Mittnacht has contributed also to this work in a most distinguished manner.

In Germany, it is true, the New Church possesses at the present moment neither organized congregations nor ministers ; she exists among small circles only (Matt. xviii. 20) ; but there is by no means a "chaos." Her members are active members of an organized society, organized for a positive purpose, and they trust that the Lord will one day grant to put anew in appearance His German New Church, with ministers and with Sacraments, as it has been the aim and endeavor of our Mittnacht to procure for us.

For that period and for all times we ask the indulgent sympathy of the larger churches in England and in America, in accordance with the old Christian maxim:

In necessariis unitas
In dubiis libertas
In omnibus charitas.

Affectionately your brethren, the Administration of the German Swedenborg Society.

Edward Zahn, *President.*
A. Eckstein, *Secretary.*

Stuttgart, 31 May, 1893.

[We have pleasure in printing this communication from our brethren in Germany and express the hope that we may hear from time to time good tidings of their work. We know from conversation with Mr. Mittnacht in Frankfort-on-Main his utter devotion to the cause, and we do not know that this has ever been called in question in America. — Editor.]

WOMANLINESS.

Editor of the New-Jerusalem Magazine: —

If the author of "A Remonstrance Against Woman Suffrage," in the Open Letters for June, will carefully review her own statement of reasons for holding woman suffrage is "a corrupt measure," might she not for the same reasons find the woman equally unfit for the vastly higher office of wife and mother?

Partisanship, mendacity, emotion, and the capacity to become virtually depraved under a condition of liberty (*vide* our author's "firstly, secondly, thirdly, and fourthly") — these are certainly qualities of character which should not be allowed to make their impress on future generations through the woman's special function of motherhood. And if these traits of nature disqualify the woman for political rights only, should they not on the same ground equally disfranchise the man who may be either a partisan, a liar, or an emotional creature liable to be "led away by misleading facts and lack of opportunity or desire to examine them"?

Does it serve to generalize in these matters on the ground of sex alone?

Is it the woman suffragist simply (see closing argument of our remonstrant) who does not wish her daughters to live with men they do not love? Is not this itself — in the language of the remonstrance — "degrading holy marriage to a beastly connection"?

What, in the understanding of the remonstrant, is holy marriage? Is it the loving union of two souls seeking the same celestial end? or is it the mere legal bond not always wisely entered, and sometimes binding the warring spirits of heaven and hell in a relationship which generates only evil and is sacred but in name?

A. L. M.

The spiritual part of every man is in conjunction with the Divine, since it has the power of thinking of the Divine, and also of loving the Divine; . . . and that which can thus be conjoined to the Divine can never die. — *Swedenborg*, L. J. 25.

DOCTRINAL STUDIES.

HOW DID AFRICAN SPIRITS HEAR SINGING IN A CHURCH OF THE WORLD?

THERE were certain African Spirits from Abyssinia with me, whose ears, on a certain occasion, were opened, that they might hear singing in a church of the world from the Psalms of David; by which they were affected with such delight that they joined in the singing. After that, however, their ears were closed, so that they could not hear anything thence; but they were then affected with a greater degree of delight, because it was spiritual, and were at the same time filled with intelligence; for that psalm treated of the Lord, and concerning redemption. The reason of such an increase of delight was, that there was then granted them a communication with that society in heaven which was in conjunction with those who were singing that psalm in the world. (S. S. 108.)

The revelations given for the New Church teach that —

No spirit or angel can see any object, nor hear any sounds in the natural world.

Then again:

Spirits and angels when it pleases the Lord can see objects of the world through the eyes of men. . . . It has been granted them to see through my eyes the objects of this world and to see them as distinctly as myself, and also to hear what was said by men discoursing with me. (A. C. 1880, 5862.)

Then as some spirits supposed they saw through their own eyes it —

Was shown them that it was not so, for when my eyes were shut they saw nothing in the world. (1954.)

From the above it seems that spirits cannot see or hear anything with their own proper senses in this world, and we are led to suppose that by some process, nowhere explained by Swedenborg, so far as we know, they actually used his phys-

ical eyes and ears to see objects and hear sounds in this world; from which we might conclude that by some mechanical adjustment of their spiritual eyes to his physical organ of vision, they used it somewhat as we use an optical glass; or we might suppose some other process equally absurd.

The fact seems to be that spirits associated with men who have their spiritual senses open, do not *really* see objects or hear sounds in this world. The atmospheres of the two worlds being discretely different do not serve as mediums for transmission of forms seen and sounds heard in one, across into the other. It is known, however, that when man's interior senses are open he then has double consciousness — and, so to speak, lives in both worlds at the same time, in the enjoyment of all his senses in each world. In this state he becomes a medium, or, a kind of conduit — instead of the atmospheres, through which all terrestrial impressions or sensations experienced are received on his physical sensories, and thence act upon his interior spiritual brain, and are made manifest in either forms or sounds in the spiritual world to those who are there associated with the person. The forms seen in the spiritual world are reflections, projections, or effigies of the images pictured in the man's brains, of the objects seen in the world — a succession of panoramic scenes transferred from this world to the next. Something like the mode of expressing spiritual ideas by representatives; or, better still, like photographing an object, or person, by means of a camera which produces an image or picture upon the smooth surface of a prepared glass plate. Sounds of speech, or vocal sounds of singing, or sounds produced by musical instruments are transmitted in the same manner through the medium's brain (or memory), and being an active force originating in man's affections, are propagated into the spiritual world — like sounds through a telephone — by influx from the Lord, and are perceived by the associated spirits and angels just as thoughts are transferred from one to another by an interior way through spiritual atmospheres, and are heard by the interior ear as sounds of words spoken, sung, or made by instruments heard in the spiritual world, as an echo floating across the boundary separating the two worlds.

We think the above, with a little reflection by the reader, will enable him to understand how the African spirits heard the singing in the church on earth ; but after their ears were closed and they heard no more singing in the church, they were then brought into a more interior state, and granted conscious communication with an angelic society which was in conjunction with those who had been singing the psalm, the words of which had a correspondential relation with that society, and the harmonious delights experienced by the angels had been transmitted through the spiritual atmospheres to the sensories of the Africans in their intermediate position, so that they were affected by more interior delights because they were exalted in the same degree that the heavens are above the earth — or, as spiritual delights are above the mere natural.

JOSEPH HARTMAN.

[A. C. 1880, 4622; H. H. 582, show that spirits can see the objects of this world through the eyes of one whose spiritual senses are opened, and it may be inferred that they can hear through his ears. S. D. 5947 shows that the singing heard was in Abysinnia, Africa. Many passages show that the spiritual senses of some in Africa and in Asia were opened in Swedenborg's time.

The note to T. C. R. 235 says: "The temple was in their own country where the Psalms of David are in use." They could have heard these by association with one whose spiritual senses were opened. — MEMBER OF THE EDITORIAL COMMITTEE.]

CREATION corresponds to man's regeneration. "When the earth, or man, is so prepared that he can receive celestial seeds from the Lord, and produce somewhat of good and truth, then the Lord first causes some tender thing to spring forth, which is called the tender grass ; then somewhat more useful, which again sows seed of itself, and is called the herb seeding seed ; and at length something good which makes itself fruitful, and is called the tree bearing fruit, whose seed is in itself, each according to its kind. . . . 'So is the kingdom of God, as if a man should cast seed into the ground ; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.'" — *Swedenborg*, "Heavenly Arcana," No. 29.

BOOK NOTICES.

THE MAGNIFICAT. Hymns with Tunes, compiled for the use of the New Church, by a Committee of the General Convention. New York: New-Church Board of Publication. 1893. pp. 540.

THE object of the Committee, as stated in the preface, has been "to obtain a very liberal supply both of words and music, to meet a wide range of wants and tastes, not only in public worship, but in smaller religious gatherings, in homes, and in the social circle." In this they have been entirely successful. There are hymns for every experience in life, with appropriate music, in some cases a choice of tunes being provided.

As to the sources from which the material has been drawn, the Committee say:

> To the collection of Hymns and Tunes in the present New-Church "Book of Worship" and those of the "Christian Hymnal" and a large number of the "Hymns of the English Conference," the Committee have added selections from the best of the hymnals recently published both in this country and in England.

The volume contains five hundred and sixty-seven hymns, besides one hundred and seventeen settings of the Doxologies, Sanctus, Trisagion, Responses, Canticles, etc., which, as the Table of Contents shows, are divided into ten sections; namely, I. Divine Worship; II. Redemption; III. Church and Missions; IV. The Word; V. The Divine Providence; VI. The Christian Life; VII. Sacraments and Rites; VIII. Special Occasions; IX. Sacred Songs and Carols; X. Doxologies, Responses, Sanctus. If the book seems large, it must be remembered that tastes vary, and hymns and tunes popular in one Society or section might rarely or never be used in another. No book would suit every one. While the old standard tunes have been retained there are many new candidates for popular favor, of which it is hoped not a few will be found worthy.

There are those, doubtless, who will maintain that much of the music is too difficult for congregational use. That depends upon the point of view. Some of it may be, but the apparent difficulty would in most cases entirely disappear under able leadership either of a choir or precentor. If the sentiment of the hymn touches

the heart, and the tune is melodious, there will be no trouble about learning to sing it. The plane of musical thought and perception is much higher than it was a generation ago, and there is no reason why it should not now find expression in music that would formerly have been impracticable. Congregations have no difficulty with the tune *Lux Benigna*, p. 306, or with Sullivan's *S. Edmund*, p. 295, a tune far superior for "Nearer, my God, to Thee" to Lowell Mason's reminiscence of "Oft in the Stilly Night" that goes by the name *Bethany*. The writer once heard the hymn, "When Morning Gilds the Skies," p. 2, sung to the tune *Laudes Domini*, in St. Paul's Cathedral in London, by the vast congregation in a manner that thrilled every fibre.

This is, to a large extent, a ministers' tune book. An examination of the index of composers shows that out of four hundred and sixty-eight tunes, about sixty are by the reverend clergy. Rev. John Bacchus Dykes, an English clergyman, furnishes twenty-three, while Rev. Frank Sewall follows close behind with twenty-one. Rev. Julian K. Smyth contributes nine, and some others one or more. Among the professional composers Arthur Sullivan stands first with twenty-one, while Gauntlett, Barnby, and others follow more or less in the distance.

Not all the saints in the calendar have been drawn upon for names of tunes, but on a roll-call fifty-one would make answer, and about an equal number of titles have been taken from the Latin and German languages.

The critical eye will discover some typographical errors, both in words and music. How far these are to be charged to haste is not easy to tell. Some of the tunes are without names, while in other cases the same name is attached to two tunes.

The contents of the tenth section, Doxologies, Responses, etc., will prove acceptable to many choirs, affording, as it does, a good degree of variety in the liturgical portions of the service. Why this section is not represented in either of the indexes is not clear. Such is the fact, however.

The typographical appearance of the book is excellent, except that some of the pages are too crowded. In the ordinary hymn tune there may be no need of printing the words with the notes, although the writer dissents from this view. Certainly it should be done in all but the simplest and plainest cases. It is a great aid to those who read music but imperfectly, but in such instances as p. 108, hymn 146, the words of one verse in small type should certainly have been printed with the notes.

But for all these criticisms, in regard to which there would be difference of opinion, the book is an excellent collection of music which will serve the needs of the church for many years. It is not intended to supersede the present "Book of Worship," but as auxiliary thereto.

It will be observed that this review concerns itself only with the music; consideration of the hymns, either from a literary or doctrinal point of view, is left for others.

O. B. Brown.

[To the above remarks which have been kindly furnished by one wholly competent to speak, we would only add, in regard to the hymns, that they seem to us admirable. Now and then such phrases as "this trifling world," "its vanities," "earth is a desert drear," do not seem to be wise, but they are exceedingly rare. Editor.]

The Newer Religious Thinking. By David Nelson Beach. Boston: Little, Brown, & Co. 1893. pp. 230.

While some men in the evangelical pulpits are leading their people along to more adequate and rational thinking, by calling their attention cautiously to new points of view and enlargements of scientific knowledge, the writer of this book at once declares himself to the utmost of his light. The Rev. D. N. Beach is pastor of the Prospect-Street Congregational Church in Cambridgeport, Mass., is much beloved in his parish, and is especially honored in the city of Cambridge as a leader in moral reforms. An affectionate man, he readily assimilates what his friends possess of truth; an honest man, he can make no concealment from his people. We have, therefore, before us six sermons and some appended matter on "The Newer Thinking," "Its Hunger after God," "Its Passion for Men," "Its Thought of Nature," "History and Life," "Its Idea of the Bible, and Christ its Centre." Mr. Beach begins by mentioning cases in which ideas, received at first with horror, have found a final welcome, and he adds:

Probably all of you whose lives have covered as many as twenty five or thirty years have, consciously or unconsciously, somewhat changed your thought on religious matters. If you have not, I condole with you. Twenty-five or thirty years in such a world as this ought somewhat to modify the ablest thinking even on religious subjects.

In another place he speaks of this again:

There is in this age, as in every thinking age, a movement, a progress, of religious thought. This is not a movement of any man, or of any institution, or of any sect, or of any great division of the church. It is a movement, rather, of our

whole race, in the realm of the religious faculty. It affects different individuals, different classes of men, different divisions of the religious world, variously, according to their characteristics and points of view, but it is one movement in different parts and in different manifestations. I am speaking of the religious heart of men. This heart is moving. God is touching it. Sometimes it is moving under forms of error — feeling after God. Sometimes it is moving under simple, clear, thoughts of God, in holy men as it were seeing Him. But it is one movement. And that Infinite Being who lives and moves in all things, lives and moves in it.

In what Mr. Beach has to say in a positive way of new truth, he shows his indebtedness to Edwards and Wesley and Maurice and Bushnell and certain poets who have developed the grand principles of the fatherhood of God and the brotherhood of man. This is brought out in the sermon on "Its Passion for Men," which he holds to be the proper effect of the new and larger thought about God, dooming to rejection the old ideas as to election and reprobation, thinking better of men than before, and setting a higher value on life and works. He rejects the limited salvation which is only for those who have "access to God, as a matter of terms, through Christ," for he declares that "Christ is the manward side of God; through Him access is thus had, not formally, diplomatically, forensically, or even necessarily as a matter of knowledge, but *vitally*." He has hope for all, but "cannot resist the impression that it may be possible for a soul always to withstand God's love," and consequently he "cannot be a Universalist in doctrine."

In regard to the Bible Mr. Beach has the general idea that it is a progressive revelation, but the only portion on which he dwells is the early part of Genesis, "the Bible forewords," which he regards as "spiritual and moral, like poems, instead of being historical and literal in the sense of annals."

In the appendix there are signs that these bold discourses caused some excitement in Prospect-Street Church and produced an unsettled feeling as if the foundations were destroyed, but we know that love and respect for the pastor remained undiminished, and we feel that he did right to let his heart and mind be fully opened to his people. To such men one yearns to give the firm ground on which we stand, but they are certainly approaching it under the Divine guidance and are leading many in the same direction. It is very early dawn with them now, and why shall it not some time be the day when "they shall see eye to eye"?

Woman's Place and Work. An Essay. By Rev. James Reed. Boston: Mass. New-Church Union. 1893. pp. 27.

We were much pleased to learn that a part of the time assigned to the congress of our people at Chicago, in September, would be given to our women in order that they might tell of their experiences as wife and mother and teacher and friend in the light of new truth, and we were pleased for the reason that we believed a day so prepared for and enjoyed would encourage them into more full and efficient usefulness in the church, where they have had more than their share of hard work over sales and the like, and less than their share of responsibility in more important matters. We did not anticipate that a lengthy discussion would take place in which their right to meet and deliberate at Chicago and elsewhere and their ability to put their heads together usefully and not mischievously would almost be questioned. It is the glory of our doctrines that they are perfectly clear and equally sensible, and there is no point in regard to which they are more clear and sensible than this of the distinctive and complementary capacities of men and women.

Last winter in the New-York Association, however, as we feel unfortunately, a gentleman proposed a radical resolution which may have been meant otherwise, but which reads like a resolve to abolish sex in church work. This was seriously debated and a committee of reference was appointed of seven persons — two ministers, two laymen, and three ladies. In reporting the committee divided, and four of the members of it, headed by the editor of the *Messenger*, brought in a statement which culminated in the words, "Let us pass this Parsons resolution." On the other hand three members, headed by the Rev. S. S. Seward, reported that the resolution "ought not to be adopted." Both papers seem to us to be written with fairness and ability. We sympathize with all that is said in the former as to women being left in freedom, though we should have been prompted by our love of their freedom to refuse to pass the resolution or any similar one. The minority report seems to us excellent in every way so far as it goes, though lacking in appreciation of the new work which is falling to women through higher education and otherwise. At the time of this discussion others discoursed more or less fully. The Rev. James Reed, especially, read to the New-Church Club in Boston, a gentlemen's meeting, a paper on "Woman's Place and Work," and repeated it in an enlarged form to the Massachusetts Association. There was

some discussion of it in the first case and none in the second. He has now printed the essay in a neat pamphlet. He says of the essay:

The following brief essay has but a single purpose, namely, that of presenting the teachings of the New Church on a vitally important subject. The author has endeavored to avoid all statements of his own personal opinions, and to give expression only to the doctrines contained in Swedenborg's writings. A fresh survey of those writings brought to him the conviction that too narrow an interpretation had often been placed on what they teach concerning woman's work in the world; and his impelling motive in treating of the subject was a sincere desire to show how that work could be expanded. That such expansion does not consist in the assumption by women of those forensic or out-of-door duties in which "understanding, thought, and wisdom take the lead," would seem to be a categorical teaching; but the teaching should not keep us from recognizing the need of woman's auxiliary influence in all the work which it is man's especial function to perform. The author is impressed with the belief that, in times past, there has been a great lack of this recognition; and that the condition of society would be wonderfully improved, if, in every department of life, a larger place were given to the help which can come only from feminine love and intelligence.

Any presentation of the New-Church doctrine on this subject must, of necessity, look to the marriage relation as its heart and centre; for it is only in the true marriage of one husband with one wife that the doctrine can be fully exemplified. But it has been the effort of this paper to state the truth in such a way that it shall meet the needs of every woman, whether married or single, who wishes to be useful in the world; and his hopes will be disappointed if he shall seem to have left a barren or insufficient field for the exercise of all those faculties which are the glory and beauty of woman's nature.

In all that follows he keeps this aim in mind and, after fully treating of the respective spheres of men and women, goes so far as to say:

Many of the questions on which legislation at the present day is necessary are moral and social ones. Shall woman stand aloof from these? She is as much interested in their righteous solution as any other class of the community. Sometimes they relate chiefly to the condition of her own sex. Surely her advice with respect to them should be desired and sought. Her feminine intelligence, born of love and sympathy, may well be called to the aid of man's cool and calculating judgment. Yet her help will not be most usefully given by taking part with him in the actual framing of laws, or by dividing with him the responsibility for their enactment and enforcement. There will be no occasion for her to forsake the domestic circle in order that she may become a legislator, and thus may engage in duties which preëminently call for the lead of understanding, thought, and wisdom. Nothing can possibly be gained by her assuming any function which calls for masculine qualifications as its chief requisite; but much will be gained by her being recognized, either openly or tacitly, in every such function as an auxiliary influence. Nothing can be lost by her being a helper in such public affairs as

excite her interest; but much would be lost, if the latter were put upon her as primary and imperative duties, causing or at least tempting her to neglect those other duties, in which no one else can be her substitute.

Mr. Reed indicates here an advancing application of the general principles laid down in the work on Marriage Love, and manifests the spirit in which the Congress and all discussion should proceed. That he has exhausted the subject or has been able to prophesy as to the ultimate forms of womanly service of the Lord no one will contend. Especially in the field of the minister's wife he does not seem to have contemplated much that the future may bring forth. Indeed the wife of the Rev. Thomas Worcester filled a place which was a marked development of the new truth and which has scarcely been filled by any minister's wife since her day, and her work was distinctly prophetic of woman's place and work in the new age. Her husband said of her:

When I had been studying anything of the church I was always benefited by conversing with her upon it and perceiving how she felt and thought about it. She was a very good wife and mother; and being very open-hearted and kind she came into intimate relations with all or nearly all the wives and mothers in our Society. Almost daily did they come to her for advice and encouragement. This would lead us to study the subjects they presented, together. The studies were very useful to us.

Sampson Reed said of her:

She was its [the Society's] recognized head in her department as much as her husband was in his.

These remarks, which we find in Mr. Reed's biography of Dr. Worcester, indicate that a very high degree of womanly wisdom was reached among our earliest people; and it is evident that there was no discussion about the proper sphere of such a woman, for she at once made and filled it by her daily life. She had full liberty and joyfully exercised it in a womanly way most successfully. So must others do if we are to be truly of the holy city.

The Journal of the Massachusetts Sabbath-School Conference is a pamphlet of fifty-one pages this time, all the papers which were read having been withheld from our periodicals, by a policy which we cannot commend, and printed here. The records and statistics have been carefully gathered and show some nine hundred children, a slight gain for the year.

THE NEW CHURCH.

THE GENERAL MEETINGS.

It was felt by some that the attendance at the meetings of and in connection with the Convention would be lessened this year by the pressure of the Congress to be held in September at Chicago, and probably the demands of that novel and important series of meetings were felt by some to the disadvantage of the meetings in New York, but the fact remains that an unusually large number of ministers was present — about fifty — and that all the meetings were efficiently carried out.

The Ministers' Conference.

By the kindness of the Brooklyn Society, the ministers received a cordial welcome to the homes of pastor and people and spent three delightful days together. There was no dearth of papers as the following list will show:

"Loyalty to Revealed Truth," by Rev. James Reed.
"Our Distinctive Work," by Rev. W. H. Mayhew.
"Oratory and Ritual," by Rev. H. C. Dunham.
"Paul's Epistles," by Rev. P. B. Cabell.
"The First Men," by Rev. T. F. Wright.
"How to Think of the Lord," by Rev. L. P. Mercer.
"Translating the Word," by Rev. L. H. Tafel.
"Proper Use of Hymns," by Rev. F. Sewall.
"The Proprium in Ministers," by Rev. S. C. Eby.

Besides these Mr. Giles sent a paper of great value on "The Lord's Methods in Teaching," and received a most affectionate response from his brethren. Mr. Gilbert Hawkes, a layman, had prepared at Mr. Reed's suggestion a paper on the "Two Kingdoms and the Three Heavens," and this was read to an appreciative audience. The Committee on Liturgy Revision and that on Translation of the Word had made little progress, but they were urged to continue. The presence of the Rev. Fedor Görwitz, President of the Swiss New-Church Union, and of the Rev. A. T. Boyesen, of Stockholm, added to the enjoyment of the meetings, and they received a cordial welcome.

Theological-School Alumni.

One of the evenings was given to the quiet, confidential, and reminiscent meeting of the men who had been in the School now at Cambridge. An address, from which we shall give some extracts elsewhere, was read by the Rev. W. L. Worcester, who spoke in that tone of affectionate criticism which is so rare and and yet so suggestive. It seemed to us the best meeting of the Alumni, and much credit belongs to President Hay for his leadership.

Sunday-School Association.

This and the remaining meetings took place in New York, where again every attention was paid to the guests and every moment was enjoyed. The President of the Association, the Rev. W. L. Worcester, gave a helpful address on the general work, and this we shall print. All the reports were ready and much work was accomplished. The slowness which was shown in taking up the Commentaries and bringing out at least one as a beginning, causes some disappointment to those who regard this as a pressing need, and there seems to be a like inaction in regard to a song-book, but otherwise all went well. The little paper, *The Sower*, had done very well and was made the topic of a bright discussion. Mr. A. J. Edmunds gave a valuable talk on the "Historical Basis of the Gospels." In the evening there was a happy combination of Sunday Schools and Young People's Leagues, and Mr. Ezra H. Alden and the Rev. J. C. Ager spoke usefully on home study of the doctrines.

The Young-People's League.

We are again delighted with the efficiency of this meeting. Several new associations were admitted. Reports were frank and full. The discussion on home study brought out interesting suggestions from which something practical may be expected. Committee work prevented us from hearing all these proceedings.

The General Convention.

It was known that the Rev. Chauncey Giles, who for so many years has been the President of this body, could not be present on account of failing health, and his absence was constantly felt, but the affection which all felt for him caused every one to feel a wish that all might go on peacefully and faithfully. Certainly the Rev. John Worcester, Vice-President, filled the chair acceptably, and certainly the business moved expeditiously and steadily forward.

The reports from Associations were unusually cheerful. Maine congratulated itself that it now has young ministers. Massachusetts told of good work. New York and the rest have no complaint to offer. As a rule the reports were brief and carefully drawn, and showed marked improvement over those of former years. Maryland took an important step in asking for the investiture of its President, the Rev. Frank Sewall, with the office of General Pastor. Both Massachusetts and Michigan asked for the next session. Canada's report was just what was desirable.

The Vice-President delivered in the evening an address founded on the passage of the Jordan by Israel, and showed how we may overcome the obstacle of pride in our own intelligence and of a coldly critical spirit.

On Sunday duties took us to some degree away, but we saw with great satisfaction the inauguration of the Rev. Messrs. Sewall and Görwitz into the ordaining function, partook of the Communion, and in the evening were present in the mission chapel, when twelve persons were baptized. This mission work is one of the latest developments of New-Church life, and is one of the most important. We cannot be too grateful that the Lord has given the Rev. Mr. Seward and others a wise zeal for this work, so that marked success has already attended their efforts.

To the next day two important matters were especially assigned, and received full attention. The first of these was the church in Washington, and the second was Missions. It appeared that some thousands were still lacking to complete the payment for the Washington lot, and that thus progress with the building is delayed. Persons present acted with extraordinary promptness in raising all or nearly all of this deficit, and all hearts were made glad. This effort in no wise diminished the interest in the general missions at home and abroad, and the addresses of the Secretary, the Rev. W. H. Hinkley, and of the Rev. Messrs. Görwitz of Switzerland, Boyesen of Sweden, Smith of Florida, Louis of the African race, and others, were listened to with attention and a hearty pecuniary response.

The report of the Committee on the Manuscripts of Swedenborg showed progress toward final work and a gradually increasing fund. The address from the English Conference proved to be a good message; an answer was adopted, and the Rev. S. C. Eby was commissioned to deliver it.

The day ended with a reception in the rooms of the American Art Association, where a large and grateful company gathered for social greetings and various forms of enjoyment.

The discussion which took place over the work of the Board of Publication involved no criticism of its new production, the "Magnificat," which, through great exertions on the part of all concerned, was ready for delivery during the session. Every one praised the book for its tasteful appearance, and no one ventured to criticise it. A cursory examination made us very desirous to see it introduced and fully tested. The magnitude of this undertaking by a few of our ministers can scarcely be appreciated by others.

A very important change was made in the Constitution of the Board of Missions. Hitherto it has been a committee annually appointed, but hereafter it will be a permanent board, of whose members one third will be elected annually by the Convention to serve three years; and, though before it was made up wholly of ministers, now it will be equally made up of clergy and laity. This change seems to recognize the increasing importance of the work. We are very glad to add that the devoted Secretary of the Board will hereafter receive a small salary.

In the election of officers an important question was raised as to the advisability of choosing as a member of the General Council a gentleman against whom, personally, nothing could be said, but who is known to the public as a member of a very objectionable "trust." We are glad that our people are thus beginning to consider everything affecting the quality of their standard-bearers, for it is an indication that they will be ready in due time to give public utterance on important questions, as we have long wished them to do.

The discussion which took place as to the freedom which the editor of *The Messenger* or his substitute should enjoy, was just what was wanted to correct an injustice done to the Rev. S. C. Eby, and to establish a principle, which we are glad to say has always been fully recognized toward the editor of this magazine.

The discussion over Publication affairs took so wide a range that it would have required several days for its proper expression. One resolution was intended to put the Convention, by a kind of *coup d' état*, in direct control of *The Messenger*, and to give it the election of the editor; another contained censure of the Executive Committee of the Board for brusque treatment of the Rev. S. C.

Eby while acting as editor; a third asked the Board of Publication to consider and report upon the degree of its responsibility for the editorial utterances; a fourth invited every one to state his view to the General Council; and the last expressed a grateful sense of the services of the Executive Committee. Evidently to some minds the whole question of the usefulness of such a Board presented itself, to others the personal affair was most prominent, and there were clearly not a few who felt that the Convention in its criticism might have been unjust to its faithful servants. On matters of this sort the English Conference takes a wise course in requiring such individuals as wish for action on new propositions of moment to publish them beforehand, so that others will have time to consider them. In Convention no such notice is required, and time is often wasted in discussing motions which no one but the mover (if indeed he is always an exception) has had time to think over. There is clearly some doubt felt as to the pecuniary management of *The Messenger* being judicious, there is a wide feeling that the editorial utterances are sometimes unwise, and there is some belief that the Convention has not retained sufficient power over matters of publication. Now the General Council has to consider the whole subject, and we trust that it will do its work faithfully. It will be found that a degree of dissatisfaction exists which may require for its cure considerable changes, and it will be the task of the Council to suggest what changes, if any, can be made to the advantage of all the people and interests concerned.

The meetings which the ladies held are said to have realized the expectations of the sanguine, and to have relieved the apprehensions of the doubtful. There can be no doubt, we think, of the utility of such meetings on several grounds, one of which is that they tend to bring out the thoughtful mothers and wise women of experience, whose words will be of much value if they can be encouraged to utter them.

Who can fail to see that since the Rev. Chauncey Giles was elected president in 1875, there has been a marked development as to the practical efficiency of the Convention, and that this development has been in the direction which Mr. Giles has always pointed out as the most important? So much is now done with so little delay and unprofitable discussion, that there is good reason to expect a still further progress in the best ways.

THE RELIGIOUS WORLD.

*** PROFESSOR BRIGGS was suspended from his ministry by the General Assembly, but he is not defeated if we may judge from his letter to the *New York Evangelist:*

The interests of one man amount to little. The appellee is quite willing to sacrifice himself for the peace and welfare of the Presbyterian Church. He asks his friends not to consider him or his interests, but to devote their attention rather to the cause which he represents. If they act wisely and well the triumph of the revolutionary party will be short. The reaction has already begun and is making such rapid progress that in a short time victory will again perch on the banner of the American type of Presbyterianism. Revision, new creed, freedom of scholarship, liberty of conscience, the constitution of the church, and the precedents of Presbyterian practice have all been trampled under foot by a ruthless majority; but these noble causes will be espoused by thousands, and brave hands will lift them up as beacons to light up the future history of the Presbyterian Church.

A General Assembly lives for a few days and then passes away forever, sometimes leaving the fragrance of a good name and good deeds, at other times gaining a bad reputation for itself and for those who shared in its proceedings. The bad deeds of one General Assembly may be overcome by the good deeds of another General Assembly. The Presbyterians are permanent. They alone make law and doctrine for the Presbyterian Church. Nothing can be permanent in Presbyterianism which two-thirds of the Presbyterians do not indorse. Therefore one, two, or three General Assemblies in succession may be on the down grade, but the Presbyteries and the synods, so long as they maintain their rights and liberties, will save the church from any permanent injury. The acts of the assemblies at Detroit, Portland, and Washington may all be blotted out by the sweetness and grace of the next General Assembly at Saratoga.

Let all loyal Presbyterians rally about Professor Henry P. Smith in his battle for truth and right, and a victory at Saratoga will gain for Presbyterian liberty what was once won for our native land in the same place by stout hearts and brave hands.

*** PROFESSOR PAUL HAUPT, of Johns Hopkins University is editing a new critical edition of the Old Testament, and he has lately given a description of the form in which the Book of Job will appear:

The composite structure of the Book of Job is illustrated by the use of three different colors. The original portions of the poem are printed in black without any additional coloring, while subsequent additions are placed in blocks of different colors, namely blue, red, or green: blue indicating parallel compositions; red, corrective interpolations conforming the speeches of Job to the spirit of the orthodox doctrine of retribution; and green indicating polemical interpolations directed

against the tendency of the poem. The Elihu speeches (chapters 32–37) are given in a special appendix printed in green. Later interpolations and glosses are relegated from the text and appear in the foot-notes.

The traditional order has often been changed to restore the proper sequence. After chap. xiii. 1–27 there follows for instance chap. xiv. 4, 3, 6, 13, 15, 16, 17, 1, 2; xiii. 28; xiv. 5, 7–12, 14, 18-22, etc. Some people will say, I presume, that the critical analysis is more or less subjective, that there is not a general consensus of opinion concerning the departures from the received text, even among the most competent Biblical scholars; perhaps none save the editor of the book in question will believe in his reconstruction of the text. Now it is undoubtedly true that in a great many cases we cannot as yet give the final dictum of science. Like all progressive research, Biblical criticism is in a state of fluctuation. A student who uses our new edition must rely on his own judgment. We cannot expect to find the final solution of all difficulties at once. We must be satisfied to recognize the difficulties as such, to realize that the received text and the traditional order is not intact. If we do not always hit the mark in reconstructing the text, we may find some comfort in the maxim, which I, at least, adhere to, that the probably right is preferable to the undoubedly wrong.

*** Archdeacon Farrar is outspoken as to the state of the Anglican Church:

The whole cause of the Reformation is going by default; and if the alienated laity, who have been driven into indifference by the Romish innovations and Romish doctrines forced upon them without any voice of theirs in the matter, do not awake in time and assert their rights as sharers in the common and sole priesthood of all Christians, they will awake too late to find themselves nominal members of a church which has become widely popish in all but a name — a Church in which Catholicity is every day being made more and more synonymous with stark Romanism, and in which the once honored name of Protestant is overwhelmed with calumny and insult.

*** The Rev. W. F. Scott, who took the first prize offered by the *Thinker*, for an essay on the "Higher Criticism," thus closed his essay:

Those who uphold the Biblical account of the origin of the Old-Testament Scriptures look forward with confidence to the result of this battle of the critics. From the conflict with the Tubingen School emerged a clearer view of the primitive Church, and proofs of the early dates of the Gospels have been established. So from the keen analytic criticism applied to the Old Testament, the history of the race of Israel will in the end become more luminous. Already a great impulse has been given to the exploration of sacred localities, and thus to historical and archæological research. The ancient world is telling its story in ever more articulate language to the race of today, and many of the facts thus coming to light bear on the history of Israel. Here is a mine which the critics might more thoroughly explore, now that the "hypothetic" vein shows signs of being "worked out"; and the revision of the Old-Testament text, with the aid of the versions, might occupy their attention for more than one generation, and would be a work of permanent value; always, of course, on the understanding that it is carried out *inductively*, and not in the interests of any theory.

A glance at the past history of the Higher Criticism and its cruder predecessors, insensibly calls up to the mind the concluding parabolic picture in the Sermon on the Mount. From the days of Deism, and the Aufklärung in Germany, the storm of criticism has raged around Scripture. The rain descended, the flood of opinion swept along, and the winds (the wordy war!) blew and beat sometimes most tempestuously. Many a hypothesis founded on conjecture has tottered and fallen. But from the conflict the New-Testament system of revealed truth has issued scathless, and amidst the present turmoil, to the great Christian consciousness, the law and prophets remain still unmoved as authentic, and still valid as part of Divine revelation.

*** LUTHER'S hostility to the Epistle of James on account of its strong teaching in favor of works, appears from an article by Dr. W. Walther in a German Review:

Luther's son, Paul, possessed a copy of the German New Testament printed in 1530, by Hans Lufft, at Wittemberg. This book the Reformer must have used diligently, for he marked it with many marginal notes. These notes were copied in 1578 by some one in Dresden, and Dr. Paulus Luther attested, in his own writing, that they came from the hand of his father, and that he still had in his possession the copy in question. What has become of this copy is now unknown. It is to be hoped that it may be found again; but the copy of the annotations was printed in 1731 by G. G. Richter. Walch reprinted these notes in Vol. IX. of his edition of Luther's works, translated into German. The importance of the notes in question consists in this, that the Reformer here gives full expression to his views on the Epistle of James. We give a few samples. On i. 6 (But let him ask in faith) it is said, "This is the only and best passage in the whole epistle"; and on v. 16 (The prayer of the righteous man availeth much): "This is one of the best sayings in the whole book, especially the example of Elijah praying." On i. 21 (which is planted in you): "Thus others planted it, not James." On i. 25 (but he that looks into the perfect law): "Behold he teaches nothing of faith, but only of simple law." On ii. 2 (there come into your assembly): "Why should this wrong be done to show outward honor to a tyrant?" On ii. 12: "Oh, what a chaos!" On ii. 19 (that there is one God): "And not much of Christ." On ii. 21 (was not Abraham by works): "Where is this written?" On ii. 24 (that man is justified by works): "This is wrong." On ii. 25: "HEB. xi. speaks differently." On ii. 26 (as the body without the spirit is dead): "A beautiful parable — attend, O Freedom); (so also faith without works): "So are works dead without faith." On iii. 1 (let not every one attempt): "O that thou hadst observed it!" On iii. 13 (in gentleness and wisdom): "Not in faith."

No wonder that Richter did not venture to publish these notes without notes to excuse them, and that Walch openly says: "Luther uses such expressions (of the Epistle of James) as are inconsistent with their Divine position, and are therefore suspicious."

But we have to face the question, why Luther cherished in his heart, so to speak, such sharp opinions about the epistle. So far as it was necessary to do it in order to guard the central doctrine of Holy Scripture, justification by faith alone, against attacks, he did not spare James in public. But, as the notes show, much which he had to object to him he kept to himself. We can only explain this by his principle of most strictly avoiding giving offence, and by the fear that his

opinion about the epistle might perhaps be wrong; he might rob others of good, if he destroyed all their respect for this Biblical book. "Although it was rejected by the ancients," he begins his preface to it in 1522. That the ancients only, but not the church of the following centuries, rejected the epistle, perhaps compelled him not to give up all doubt of his opinion about it, and even that which he was compelled to say against it, not to publish without the remark, "without injury to any one," and "I will forbid no one taking and using it as he pleases."

*** THE *Western Watchman*, a Roman Catholic paper of St. Louis, has certainly found liberty of speech since Satolli came:

The matter is settled for all time. We must never again drive into hell parents whose children we have failed to drive into our schools. We shall never again expose ourselves to the ridicule of the world by advancing the utterly absurd and untenable proposition that the State has no right to teach and educate. The school is good, but the church better: the school can be given up, but the church is indispensable. The hope of the future of Catholicity in this country is the priest, and not the schoolmaster. Smash these big parishes into smithereens, and make the fragments so small that they cannot support a parochial school, and you will have a Catholic youth grow up around the priests who will be a credit to the faith. It necessitates the sending of three hundred souls to hell each year to support one parochial school blusterer, and ten thousand to sustain the Episcopal bore. They must be silenced; and if we are not very much mistaken, they will receive their quietus very soon.

*** REV. T. T. MUNGER has grown impatient as to the benefit to be obtained by Briggs trials:

The important questions in the religious world are not those which are now agitating it — questions as to the authorship of the Pentateuch, the origin of the Jewish ritual, progressive or immediate sanctification in the next world — questions that are important as we foolishly make them important, questions that no man of thought, unless involved in theological or ecclesiastical meshes, would ever talk seriously. It is the strange thing in theological controvery that the question in debate is seldom important, and generally it is too trivial for respectful consideration. Take, for example, the questions underlying the troubles of our own Board of Foreign Missions and those now underlying debate in Washington; they would be thrown out of any court, except an ecclesiastical one, as unworthy of discussion. These questions — those at the Mission House and those in Washington — do not reflect the progress of human thought; they show no advance beyond the thought of the darkest of Christian ages, indeed; there never was a Christian age in which thought in respect to some of these questions was not as rational as that revealed in the present discussions. They are aside from the thought of the age, and have no relation to the growth and progress of human intelligence.

To attempt to find Christian truth by the discussion of these questions is like searching in caves for planets.

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